



TORAH OHR • PARSHAS TOLDOS • MAAMAR 2

מים רבים לא יוכלו לכבות את האהבה וגו'...

Many waters cannot quench the love



The soul's love for G-d cannot be satisfied by any revealed understanding, not even the delights of Gan Eden (the "rivers"); it is quenched only by the hidden "spring," which flows from G-d's own essence and is drawn down through Torah and practical mitzvos after the animal soul has been refined.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

The soul's love for G-d cannot be satisfied by any revealed understanding, not even the delights of Gan Eden (the "rivers"); it is quenched only by the hidden "spring," which flows from G-d's own essence and is drawn down through Torah and practical mitzvos after the animal soul has been refined.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar explains the verse "Many waters cannot quench the love... if a man would give all the wealth of his house for love, boz yavuzu lo." The Torah has a hidden "spring," G-d's unknowable wisdom, and revealed "rivers," the comprehension of its secrets that souls enjoy in Gan Eden. These rivers, the "many waters," cannot satisfy the soul's love, which wants G-d Himself. That is drawn down by Rivkah, who "went down to the spring and filled her pitcher" (kadah, the twenty-four books of Scripture). To explain Rivkah, the Alter Rebbe explains Yitzchak: future laughter and delight, which comes through the concealing Name Elokim, when a separate creation nullifies itself. Rivkah, a yoked "team," is the refined and united emotions of the animal soul, whose ascent draws down the revelation of "Anochi" through the mitzvos, something the angels cannot do. The "man" who gives "the wealth of His house" is G-d, and that wealth is the supernal delight hidden in the Torah, and "boz yavuzu" becomes the eager "plunder" of that treasure, hinted also in the water libation of Sukkos. The maamar ends with Psalm 93 and the future revelation of Arich Anpin, "a day that is entirely long."

OUTLINE

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| 1 | Spring and river | ¶1-2 |
| <hr/> | | |
| <p>Torah has a hidden spring and revealed rivers; the rivers of Gan Eden cannot satisfy the soul's love, which will be quenched by the spring revealed in the future and drawn down now through Torah and mitzvos.</p> | | |
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| 2 | Yitzchak: laughter through Elokim | ¶3-5 |
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| <p>Yitzchak is future delight, which comes through the concealment of the Name Elokim, when a created "something" nullifies itself, and is revealed when the work of refinement is complete.</p> | | |
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| 3 | Rivkah: the yoked team | ¶6-9 |
| <hr/> | | |
| <p>Rivkah is the refined, united emotions of the animal soul, rooted in the Chariot; their ascent draws down "Anochi" through physical mitzvos, which the angels cannot do.</p> | | |
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4 The love that waters cannot quench

¶10-11

Contemplation in the Shema arouses a boundless love that neither contemplation nor Gan Eden can satisfy; only Torah and mitzvos, which, as it were, grasp G-d's essence, can.

5 The wealth of His house

¶12-19

"If a man would give" is G-d's certain promise to give His innermost treasure, drawn down now through mitzvos and blessings; it is the supernal delight hidden in the Torah, the 310 worlds drawn from the aleph.

6 Plundering the treasure

¶20-25

"Boz yavuzu" is eager plunder: the soul's joy in Torah and mitzvos; the spring, though it seems smaller, is the true source; the water libation of Sukkos alludes to this.

7 Psalm 93 and the long day

¶26-31

The rivers lift their voice in ascent and receive the reward of the Infinite Light in the Torah; the future "day that is entirely long" is the revelation of Arich Anpin, alluded to in Mashiach's cup.

KEY CONCEPTS

Spring and river מעיין ונהר

The spring is the hidden source, G-d's unknowable wisdom; the river is its revealed flow, measured to each recipient. The spring looks smaller because it is closer to G-d and more nullified, but it is the source of all the rivers.

The Name Elokim שם אלקים

The Name that conceals the creative power of Havayah, making creation appear separate. Because of this concealment, the self-nullification of creation is a novelty that brings G-d delight.

Refining the animal soul בירור נפש הבהמית

The main work of turning darkness into light; the G-dly soul needs no rectification. When the animal soul's emotions are refined and united, its high root raises the G-dly soul and draws down G-d's essence.

Anochi אנכי

"I," G-d's own essence, the most hidden of all hidden. The maamar reads "which I command you" as the essence drawn down through the mitzvos.

The wealth of His house הון ביתו

G-d's innermost treasure, the supernal delight hidden in the letters of the Torah, to be revealed openly in the future.

Arich Anpin אריך אנפין

The "Long Countenance," the outer level of Keser, a hidden Divine light that can extend all the way down into the physical world equally; its revelation is the future "day that is entirely long."

SECTION 1 • ¶1-2

Spring and river

1 מים רבים^{1,2} לא יוכלו לכבות את האהבה וגוי עד בוז יבוזו לו. ובוזהר ח"ג [חלק ג'] דנ"ד ע"ב מים רבים
 דא הוא נהר עלאה דמניה נפקין נהרין לכל עיבר כו'.

"Many waters cannot quench the love, etc.," until "boz yavuzu lo [they will surely seize it as spoil]." And in the Zohar, volume 3, page 54b: "'Many waters': this is the supernal river from which rivers issue forth to every side, etc."

The maamar opens with the verse from Song of Songs about a love that "many waters" cannot put out, and quotes the Zohar's reading that these "many waters" are a single supernal river that feeds all the other rivers. The whole discourse will ask what these waters and rivers are, and what kind of love they cannot quench; it will also read the verse's last words, boz yavuzu lo, not as scorn but as an eager seizing, like plunder (paragraph 20).

והנה הנהרות נמשכים מן המעיינות³ שהמעיינות נובעים מן התהום ומהם נמשכים הנהרות וכמ"ש
 השולח מעינים⁴ בנחלים והמעיינות נובעים מתחת לארץ אבל הנהרות נמשכים בגלוי ע"פ כל הארץ
 לכך התורה שנמשלה למים

Now, the rivers are drawn from the springs: the springs well up from the deep, and from them the rivers are drawn, as it is written, "He sends forth springs into the streams." The springs well up from beneath the earth, whereas the rivers are drawn openly across the face of the whole earth. Therefore the Torah, which is likened to water,

A spring and a river differ: the spring rises hidden from underground, while the river flows openly over the land, and the rivers draw their water from the springs. This natural picture is about to be applied to the Torah, which Scripture compares to water.

כמ"ש הוי כל צמא לכו למים⁵ יש בה בחי מעיין והוא כמאמר חכים ולא בחכמה ידיעא^{6,7} שאינו מושג
 כלל כמשל המעיין שנובע מתחת לארץ ואינו ניכר ונגלה כ"כ [כל כך] ויש בה בחי נהרות

as it is written, "Ho, everyone who thirsts, come to the water," has in it the level of a spring. This is as the saying, "Wise, but not with a known wisdom": it is not grasped at all, like the analogy of the spring that wells up from beneath the earth and is not so recognizable and revealed. And it has in it the level of rivers,

The Torah has a "spring" dimension: its source in G-d's own wisdom, described in the Tikkunei Zohar as "wise, but not with a known wisdom," a wisdom no created mind can grasp, hidden like water under the ground. It also has a "river" dimension, described next.

וכמ"ש ונהר יוצא מעדן⁸ להשקות את הגן כו' שזיו השכינה המתגלה בג"ע [בגן עדן] בהשגת רזין דאורייתא נמשך מבחי' נהר היוצא מעדן כו' ונמשך ומתחלק לכמה בחי' נהרות והמשכות פרטיים לכל אחד כפי השגתו כו'.⁹

as it is written, "And a river went out of Eden to water the garden, etc.": for the radiance of the Shechinah (Divine Presence) that is revealed in Gan Eden, in the comprehension of the secrets of the Torah, is drawn from the level of the "river that went out of Eden, etc.," and it is drawn down and divides into many levels of rivers and particular flows, to each one according to his comprehension, etc.

The "river" is Torah as it becomes revealed: the understanding of the Torah's secrets that the souls enjoy in Gan Eden, the radiance of the Shechinah. From one river it branches into many streams, so that every soul receives according to its own capacity to comprehend.

2 ולכן נק' נהר לפי שבא ונמשך בגילוי להיות מושג לצדיקים וע"ז נאמר מים רבים לא יוכלו לכבות¹⁰ את האהבה של כנס"י [כנסת ישראל] להקב"ה

Therefore it is called a "river," because it comes and is drawn down in revelation, so as to be grasped by the tzaddikim. And of this it is said, "Many waters cannot quench the love" of the Congregation of Israel for the Holy One, blessed be He.

The revealed level is called a "river" because it flows openly and can be understood by the tzaddikim. Yet the verse says that even these "many waters" cannot quench the love of the Jewish people, the Congregation of Israel, for G-d.

כי עם היות שזהו גילוי מדריגות עליונות מאד עכ"ז [עם כל זה] לא ישקיטו את האהבה שהנפש לא תתמלא ותתרוה צמאונה ע"י גילוי זה לבד

For although this is a revelation of very lofty levels, nevertheless they will not still the love, for the soul will not be filled, nor its thirst quenched, through this revelation alone.

However high this revelation is, it cannot satisfy the soul's love; the soul's thirst is for more than any revealed understanding can give.

וכמ"ש מי לי בשמים¹¹ ועמך לא חפצתי בארץ כי שמים וארץ הם ג"ע [גן עדן] העליון והתחתון שבו מתענגים הנשמות ע"י נהר היוצא מעדן כו' ועכ"ז [ועם כל זה] מי לי בשמים כו' כי ג"ע הוא רק לפי שעה

As it is written, "Whom do I have in heaven? And besides You I desire nothing on earth." For "heaven" and "earth" are the Upper and the Lower Gan Eden, in which the souls take delight through the "river that went out of Eden, etc."; and nevertheless, "Whom do I have in heaven, etc.," for Gan Eden is only for a time.

The Psalm says, "Whom do I have in heaven?": the soul wants G-d Himself, not heaven and earth. The Alter Rebbe reads "heaven" and "earth" as the Upper and Lower Gan Eden, where the souls delight in the flow of the "river," and notes that Gan Eden is in any case only a temporary stage.

אבל עיקר הגילוי יהיה לע"ל [לעתיד לבוא] בתח"ה [בתחיית המתים] וכמ"ש ומעין יצא מבית¹² ה' שזהו למעלה מעלה מבחי' נהר כו'

But the main revelation will be in the Time to Come, at the Resurrection of the Dead, as it is written, "And a spring shall come forth from the House of Havayah," which is far, far above the level of a river, etc.

The main revelation will come after the Resurrection of the Dead, and the prophet Joel describes it as a "spring" coming forth from the House of Havayah: the spring, the source, is far higher than the river that flows from it.

והיינו ע"י עסק התורה ומצות שעז"נ [שעל זה נאמר] ותרד העינה¹³ ותמלא כדה הם כ"ד ספרין דאורייתא^{14,15} שהם נמשכים מבחי' המעיין בחי' חכים ולא בחכמה ידיעא¹⁶ שעיקר גילוי זה יהיה לע"ל [לעתיד לבוא]:

And this is through occupation in the Torah and the mitzvos, of which it is said, "And she went down to the spring and filled her pitcher": these are the twenty-four books of the Torah, which are drawn from the level of the spring, the level of "wise, but not with a known wisdom," for the main revelation of this will be in the Time to Come.

That future revelation from the spring is brought about now through learning Torah and doing mitzvos. The verse about Rivkah, "she went down to the spring and filled her pitcher," hints at this: the word for "her pitcher," kadah, spells kaf-dalet (twenty-four) and heh, alluding to the twenty-four books of Scripture, which come from the hidden "spring" level.

SECTION 2 • 13-5

Yitzchak: laughter through Elokim

3 אך הנה כדי להיות המשכה וגילוי זה ע"י תומ"צ [תורה ומצות] מעשיות עז"נ [על זה נאמר] ותרד העינה ותמלא כדה¹⁷ שזהו ע"י רבקה אמנו שהיא היא אשר ביכולתה להיות ותמלא כדה כו'.

However, so that this drawing down and revelation may come about through the Torah and the practical mitzvos, of this it is said, "And she went down to the spring and filled her pitcher": this is through Rivkah our mother, for she it is who has the power to bring about "and filled her pitcher, etc."

The spring's revelation is drawn down through practical Torah and mitzvos, and the verse credits this to Rivkah: she is the one who can go down to the spring and fill the pitcher. So the question becomes what Rivkah represents.

ולהבין מהו בחי רבקה י"ל [יש לומר] תחלה ענין בחי יצחק כי הנה יצחק הוא לשון צחוק ותענוג והוא גילוי תענוג העליון לצדיקים לע"ל [לעתיד לבוא] כמ"ש לויתן זה יצרת¹⁸ לשחק בו.

And to understand what the level of Rivkah is, we must first explain the matter of the level of Yitzchak. For "Yitzchak" is an expression of laughter and delight, and it is the revelation of the supernal delight to the tzaddikim in the Time to Come, as it is written, "This Leviathan You formed to sport with."

To explain Rivkah, the Alter Rebbe first explains Yitzchak, whose name means "he will laugh." Laughter expresses delight, and Yitzchak stands for the supernal delight that will be revealed to the tzaddikim in the future, alluded to by the Leviathan that G-d formed "to sport with."

4 ולכן יצחק הוא לשון עתיד¹⁹ כי הנה בחי צחוק עשה לנו אלקים שבחי גילוי תענוג זה נמשך ע"י שם אלקים.

Therefore "Yitzchak" is in the future tense. For the level of "Laughter has Elokim made for us" [means] that this level, the revelation of delight, is drawn down through the Name Elokim.

The name Yitzchak is in the future tense, "he will laugh." Sarah said, "Laughter has Elokim made for me," and the Alter Rebbe notes that the Name used is Elokim: the delight comes about specifically through the Name that conceals.

והענין כי שמש ומגן²⁰ הוי"ה אלקים ששם אלקים הוא המגן ונרתק על שם הוי"ה המהוה מאין ליש שהנרתק הוא כסוי והעלם שלא יהי' [יהיה] גילוי שם הוי"ה

The explanation: "For a sun and a shield is Havayah Elokim." The Name Elokim is the shield and the sheath over the Name Havayah, which brings into being something from nothing. For the sheath is a covering and concealment, so that the Name Havayah is not revealed

Havayah is the Name that brings everything into being from nothing; Elokim is a "shield" or "sheath" over it, as the Psalm pairs them. The sheath hides, so that the creative power of Havayah is not openly seen.

רק ע"י לבוש והנרתק המסתיר עליו וכמשל אור וזיו השמש המאיר דרך מסך ופרגוד כמ"ש במ"א ע"פ והבדילה הפרכת²¹ כו'

except through a garment and the sheath that conceals over it, like the analogy of the light and radiance of the sun that shines through a screen and a curtain, as is explained elsewhere on the verse "And the curtain shall divide, etc."

Just as sunlight can only be looked at through a screen, the light of Havayah reaches creation only through the covering of Elokim. The Alter Rebbe refers to his fuller explanation of this in another maamar, on the curtain of the Sanctuary.

ומחמת נרתק ומגן זה נעשו הנבראים בחי' יש ודבר נפרד ובהתרכבות הלבושים ע"י ק"ך צירופי אלקים^{22, 23, 24} נמשך למטה בעשייה החשך וההסתר ביותר ועל כן ירדה הנשמה למטה להיות עובד אלקים

And because of this sheath and shield, the created beings became a something and a separate thing; and with the multiplication of the garments through the 120 combinations of Elokim, the darkness and concealment are drawn down below into Asiyah all the more. And therefore the soul descended below to be "one who serves Elokim,"

Because of this concealment, created things feel like independent entities. The concealment multiplies through the 120 combinations of the letters of Elokim, becoming greatest in our physical world, and this is why the soul came down: to be "one who serves Elokim," working with that very concealment.

דהיינו לעבוד ולתקן²⁵ את בחי' החשך וההסתר הנמשך משם אלקים לאהפכא חשוכא לנהורא וזהו אשר ברא אלקים לעשות²⁶ ופי' במדרש לעשות לתקן.²⁷

that is, to work upon and rectify the level of the darkness and concealment drawn from the Name Elokim, to turn darkness into light. And this is "which Elokim created to make," and the Midrash explains "to make" as "to rectify."

The soul's task is to transform the darkness into light. The verse says that G-d created "to make," and the Midrash reads "to make" as "to rectify": creation was left for us to complete.

(והיינו לתקן) ההסתר הנמשך משם אלקים והוא ע"י בטול היש לאין²⁸ שע"י אתהפכא חשוכא לנהורא.
והיינו ע"י מסי"נ [מסירות נפש] בתפלה וע"י תומ"צ [תורה ומצות].

(That is, to rectify) the concealment drawn from the Name Elokim; and this is through the nullification of the something into nothing, by which darkness is turned into light. And this is through self-sacrifice (mesirus nefesh) in prayer, and through the Torah and the mitzvos.

The rectification happens when the "something" nullifies itself before G-d, turning the darkness into light. In practice this comes through self-sacrifice in prayer and through Torah and mitzvos.

וזהו צחוק עשה לי²⁹ אלהים שעיקר הצחוק ותענוג העליון נמשך ע"י שם אלקים כמשל הצחוק שעושים השרים שהוא מדבר חדש³⁰

And this is "Laughter has Elokim made for me": the essence of the laughter and the supernal delight is drawn down through the Name Elokim, like the analogy of the laughter that princes make, which is from something new,

Now the Alter Rebbe explains why laughter comes through Elokim: people laugh at something new and unexpected, such as the novel spectacles staged for nobles.

כמו מלחמת הארי עם חיה אחרת שמהתחדשות נמשך הצחוק והתענוג כך בחי בטול היש לאין זהו ההתחדשות שהנכרא שנעשה יש ודבר נפרד יוכל לבטל א"ע [את עצמו].

such as the battle of a lion with another beast, where from the novelty come the laughter and the delight. So too the level of the nullification of the something into nothing: this is the novelty, that the created being, which has become a something and a separate thing, is able to nullify itself.

A lion fighting another beast delights the onlookers because it is out of the ordinary. So too, the true novelty is that a created being that feels itself separate can nullify itself before G-d; this surprise brings G-d delight.

משא"כ אם לא היה שם אלקים מסתיר לא היה נמשך בחי צחוק ותענוג זה כלל א"כ עיקר הצחוק והתענוג עשה לנו השם אלקים המסתיר ומעלים שבסבתו נמשך התענוג והיינו ע"י בטול היש לאין.

Whereas if the Name Elokim did not conceal, this level of laughter and delight would not be drawn down at all. If so, the essence of the laughter and the delight was made for us by the Name Elokim, which conceals and hides, because of which the delight is drawn down, that is, through the nullification of the something into nothing.

Without the concealment of Elokim there would be no independent "something" to nullify, and so no novelty and no delight. The very Name that hides G-d is what makes this laughter possible.

5 והנה עיקר הצחוק והתענוג מתגלה כשנשלם הבירור והתקון דשם אלקים וכמו במע"ב [במעשה בראשית]
 כתיב וירא אלקים את כל אשר עשה³¹

Now, the essence of the laughter and the delight is revealed when the refinement and rectification of the Name Elokim is completed. As in the Work of Creation it is written, "And Elokim saw all that He had made,

The full delight is revealed only when the work of refining and rectifying the concealment of Elokim is finished. The account of creation shows this: G-d "saw all that He had made" only at the end of the six days.

והנה טוב מאד ויכולו השמים³² שבגמר כל המלאכה נתגלה התענוג משא"כ בעוד שלא נגמרה המלאכה אין התענוג מתגלה כ"א הוא עוסק לגמור המלאכה.

and behold, it was very good," and, "And the heavens were completed": at the completion of all the work the delight was revealed; whereas while the work was not yet completed, the delight is not revealed, but rather he is occupied with completing the work.

Only after "it was very good" and "the heavens were completed" was the delight revealed. While work is still being done, the worker is busy completing it and the pleasure is not yet revealed.

כך עד"ז עכשיו העסק הוא להיות עובד אלקים לאהפכא חשוכא לנהורא ובגמר ושלמות הבירורים אזי
 So too, in the same way, now the occupation is to be "one who serves Elokim," to turn darkness into light; and at the completion and perfection of the refinements, then

Our time is the time of work: to be "one who serves Elokim," turning darkness into light. The delight will appear when all the refinements are complete.

כתיב ותחדש פני אדמה³³ ישמח ה' במעשיו ויהיה גילוי הצחוק והתענוג ולכן נק' יצחק ע"ש [על שם]
 העתיד שלעתיד יהיה גילוי צחוק ותענוג זה:³⁴

it is written, "And You renew the face of the earth," "Havayah will rejoice in His works," and there will be the revelation of the laughter and the delight. And therefore he is called "Yitzchak," after the future, for in the Time to Come there will be the revelation of this laughter and delight.

Then the verses will be fulfilled: "You renew the face of the earth," "Havayah will rejoice in His works." That is why the name Yitzchak, "he will laugh," is in the future tense: the laughter and delight belong to the Time to Come.

SECTION 3 • ¶6-9

Rivkah: the yoked team

6 והנה ביצחק כתיב והנה יצחק מצחק³⁵ את רבקה אשתו³⁶. פי' שכל הצחוק ותענוג עליון דיצחק הנ"ל הוא נמשך ע"י רבקה אשתו.

Now, of Yitzchak it is written, "And behold, Yitzchak was sporting with Rivkah his wife." Meaning: all the laughter and supernal delight of Yitzchak discussed above is drawn down through Rivkah his wife.

The verse "Yitzchak was sporting with Rivkah his wife" shows that Yitzchak's laughter and delight comes about through Rivkah. Now the Alter Rebbe will explain what Rivkah represents.

כי הנה עיקר בחי' אתהפכא חשוכא לנהורא הוא שייך בנה"ב [בנפש הבהמית] שבאדם שהיא צריכה בירור ותקון לעשות לתקן משא"כ הנשמה עצמה א"צ [אין צריך / אינו צריך] תקון.³⁷

For the main level of turning darkness into light pertains to the animal soul in a person, which needs refinement and rectification, "to make," [that is,] "to rectify"; whereas the soul itself does not need rectification.

Turning darkness into light is mainly the work of refining the animal soul, the natural, self-centered life of a person. The G-dly soul itself needs no rectification; it came down only to refine the animal soul.

ונה"ב [ונפש הבהמית] שרשה מחיות המרכבה פני שור³⁸ וכי' וכמו שיש כח בהמרכבה להיות והחיות נושאות את הכסא כך יש כח בנה"ב [בנפש הבהמית] להיות בה

And the animal soul is rooted in the Chayos of the Chariot, the face of the ox, etc. And just as there is power in the Chariot to be [such that] "the Chayos carry the Throne," so there is power in the animal soul for there to be in it

The animal soul is rooted in the "face of the ox" among the Chayos, the holy creatures of Ezekiel's Chariot, which carry the Divine Throne. Just as those creatures lift the Throne, the animal soul, once refined, has the power to lift up the G-dly soul.

וע"י עליות לנה"א [לנפש האלקית] והיינו אחר הכירור של נה"ב [נפש הבהמית] משום ששרשה גבוה מאד נעלה מלפני מלך כו':

and through it ascends for the G-dly soul, that is, after the refinement of the animal soul, because its root is very high, exalted, "from before the King, etc."

After it is refined, the animal soul becomes a source of ascent for the G-dly soul, because its root is extremely high and exalted, "from before the King."

7 ובוזה יובן ענין בחי רבקה שהוא מלשון רבקות של שלש שלש בקר³⁹ או של ארבע ארבע דהפי' הוא חבור וקשור של שלש או ארבע בהמות

And with this the matter of the level of Rivkah will be understood. It is from the term “rivkos” of three, three oxen, or of four, four, for the meaning is the joining and binding of three or four animals

The name Rivkah is connected to the Talmudic word “rivkah,” a team of three or four oxen yoked together. The name therefore means joining several animals into one working unit.

יחדיו נקי רבקה וכך הוא בענין חיות המרכבה כשהן כלולים ומתייחדים יחד להיות והחיות נושאות הן בחי רבקה של שלש שלש בקר שהוא התכללות חג"ת [חסד גבורה תפארת] פני ארי' [אריה] מבחי חסד.

together, [which] is called a “rivkah.” And so it is with the Chayos of the Chariot: when they are included and united together, so as to be [such that] “the Chayos carry,” they are the level of a “rivkah” of three, three oxen, which is the inter-inclusion of Chesed, Gevurah and Tiferes: the face of the lion from the level of Chesed,

The Chayos, the holy creatures of Ezekiel's Chariot, carry the Throne when they are joined into one team. When three are joined, they are the three emotive attributes Chesed, Gevurah and Tiferes, each a “face”: the lion's face corresponds to Chesed.

8 ופני שור מבחי גבורה כו'. ולפעמים הן של ארבע ארבע שהוא בחי פני אדם שבחיות המרכבה שהן ד' בחי חגת"מ [חסד גבורה תפארת מלכות].

and the face of the ox from the level of Gevurah, etc. And sometimes they are of four, four, which is the level of the face of a man among the Chayos of the Chariot, for they are four levels: Chesed, Gevurah, Tiferes and Malchus.

The ox's face corresponds to Gevurah. Sometimes the team has four, adding the face of a man, which corresponds to Malchus; so the four faces are Chesed, Gevurah, Tiferes and Malchus.

ועד"ז ארז"ל [אמרו רבותינו זכרונם לברכה] האבות הן הן המרכבה^{40,41} שהן ג' בחי חג"ת [חסד גבורה תפארת] ודוד הוא רגלא רביעאה כו'.

And similarly our Sages said, “The Patriarchs are themselves the Chariot”: they are the three levels of Chesed, Gevurah and Tiferes, and David is the fourth leg, etc.

The Sages say that the Patriarchs were the Chariot, meaning they were wholly given over to G-d's will. Avraham, Yitzchak and Yaakov are Chesed, Gevurah and Tiferes, and King David, who embodies Malchus, is the fourth leg of the Throne.

וז"ש [וזהו שכתוב] במרכבת יחזקאל חוברות אשה אל אחותה⁴² שהן בבחי' חבור והתכללות שע"י דוקא והחיות נושאות כו'

And this is what is said of Yechezkel's Chariot, "joined one to another": they are in a state of joining and inter-inclusion, for specifically through this, "the Chayos carry, etc.,"

Ezekiel describes the creatures' wings as "joined one to another." Their power to carry the Throne comes precisely from being joined and included in each other.

משום שע"י ההתכללות וחבור המדות יחדיו ע"י מתעלים וממשיכים מבחי' עליונה מאד ששם כל המדות כלולים יחדיו (עמ"ש בפ' נח בענין זה).

because through the inter-inclusion and joining of the middos together, they are thereby elevated and draw from a very high level, where all the middos are included together (see what is explained in Parshas Noach on this matter).

When the attributes combine, they rise and draw from a very high level in which all the attributes are still one. The Alter Rebbe refers to his discussion of this in a maamar on Parshas Noach.

ועד"ז יובן בעבודת ה' באדם כשיש בחי' התכללות המדות אהו"י⁴³ [אהבה ויראה] והתעוררות רחמים על נפשו שירדה פלאים⁴³ זהו נקי' בחי' רבקה של שלש בקר שמדות נה"ב [נפש הבהמית] מתבררים מק"נ [מקליפת נוגה] ועולים לה'.

And similarly it will be understood in the service of G-d in a person: when there is the level of inter-inclusion of the middos (emotive attributes), love and awe, and the arousal of compassion on his soul, which has descended wondrously low, this is called the level of a "rivkah" of three, three oxen; for the middos of the animal soul are refined from kelipas nogah and ascend to G-d.

The same happens in a person's service of G-d. When love, awe and compassion for one's own soul, which has fallen so low, all combine, the emotions of the animal soul are refined out of kelipas nogah, the mixed realm that can go either to good or to evil, and rise to G-d. This is a "rivkah" of three.

וזהו והנה רבקה יוצאת⁴⁴ שיוצאת מק"נ [מקליפת נוגה] ואתהפכא חשוכא לנהורא ולפעמים היא של ארבע ארבע בהתכללות מדת מל' שהוא בחי' בטול וקבלת עול ועבודת עבד כי העבודה והיראה הן שני מצות כו'.

And this is "And behold, Rivkah came out": she comes out from kelipas nogah, and darkness is turned into light. And sometimes she is of four, four, with the inclusion of the attribute of Malchus, which is the level of self-nullification (bittul), accepting the yoke (kabbalas ol) and the service of a servant; for service and awe are two mitzvos, etc.

"Rivkah came out" means she comes out of kelipas nogah, and darkness becomes light. A "rivkah" of four adds Malchus: self-nullification, accepting the yoke and serving as a servant, which is distinct from awe, since service and awe are counted as two separate mitzvos.

וזהו שיצחק מצחק את רבקה אשתו⁴⁵ דהיינו שבחי' יצחק שהוא התענוג שיתגלה לע"ל [לעתיד לבוא] הרי הוא נמשך את רבקה אשתו

And this is [why] "Yitzchak was sporting with Rivkah his wife": that is, the level of Yitzchak, which is the delight that will be revealed in the Time to Come, is drawn "with Rivkah his wife"

This explains why Yitzchak "was sporting with Rivkah": the future delight of Yitzchak comes through Rivkah, the refined and united emotions of the animal soul.

(שהוא בחי' בירור דשם ב"ן [שם ב"ן] בגימ' [בגימטריא] בהמה דהיינו ע"י בירור נה"ב [נפש הבהמית] כשעולה למעלה מעלה להיות בבחי' רבקה כי למטה הוא ענפין מתפרדין אבל ע"י הברור אז נעשה התכללות כו')⁴⁶

(which is the level of the refinement of the Name Ban, [whose] numerical value is behemah [animal], that is, through the refinement of the animal soul, when it ascends higher and higher to be in the level of Rivkah; for below it is "branches that separate," but through the refinement there then comes about inter-inclusion, etc.).

The Name Ban (Havayah spelled out to the value of 52) equals behemah, "animal," in numerical value, so Rivkah's work is refining the animal soul. Below, the soul's drives are scattered "branches that separate"; once refined, they unite.

ולכן עי"ז דוקא ותרד העינה ותמלא כדה⁴⁷ דהיינו שע"י בחי' בירור ובטול נפש הבהמית דוקא

And therefore, specifically through this, "she went down to the spring and filled her pitcher": that is, specifically through the level of the refinement and nullification of the animal soul,

This is why Rivkah is the one who "went down to the spring and filled her pitcher": the drawing down happens specifically through refining and nullifying the animal soul.

הנה ע"י העלאה זו נמשך להיות ירידה והמשכה בחי' ותמלא כדה היינו כ"ד ספרין דאורייתא.

through this ascent there comes about a descent and drawing down, the level of "and filled her pitcher," namely the twenty-four books of the Torah.

The ascent of the animal soul brings about a descent from above: the filling of the pitcher, which is the twenty-four books of Scripture.

כי הנה כל התורה נתלבשה בענינים גשמיים כמו מצות תרומות ומעשרות בצמח וזרע הארץ ומצות קרבנות בבע"ח [בבעלי חיים]

For the entire Torah has been clothed in physical matters, such as the mitzvos of terumos and maasros in the vegetation and seed of the land, and the mitzvah of sacrifices with animals,

The Torah's commandments are clothed in physical things: tithes and priestly gifts from produce, sacrifices from animals.

וכן בכל המצות שכ"ז [שכל זה] הוא נלקח מק"נ [מקליפת נוגה] וע"י המצות מתבררים ונמשך ע"י גילוי א"ס ב"ה אשר אנכי מצוך.^{48, 49}

and so too with all the mitzvos; all of this is taken from kelipas nogah, and through the mitzvos they are refined, and through this is drawn down the revelation of the Infinite One (Ein Sof), blessed be He, "which I (Anochi) command you."

All these physical things come from kelipas nogah; performing the mitzvos with them refines them and draws into them the revelation of G-d Himself, as the verse says "which I (Anochi) command you," the "I" of G-d's own essence.

9 וזהו הנה אנכי נצב על עין המים⁵⁰ דהיינו בבחי' ותרד העינה ותמלא כדה נמשך ממש בחי' אנכי שהוא סדכ"ס [סכה דכל סבות] שממנו נמשך המעיין כו'.

And this is "Behold, I (Anochi) stand by the spring of water": that is, in the level of "she went down to the spring and filled her pitcher," there is drawn down the very level of Anochi, which is the most hidden of all hidden, from which the spring is drawn, etc.

Eliezer says, "Behold, I (Anochi) stand by the spring of water." The Alter Rebbe reads "Anochi," "I," as G-d's very essence, the most hidden of all hidden, the source of the spring: through Rivkah's drawing at the spring, this very level is drawn down.

ולכן כדי שיהי' [שיהיה] המשכה זו גילוי אוא"ס [אור אין סוף] ב"ה בדברים גשמיים שמק"נ [שמקליפת נוגה]
הוא דוקא ע"י בירור נה"ב [נפש הבהמית] תחלה

And therefore, so that there may be this drawing down of the revelation of the Infinite Light (Or Ein Sof), blessed be He, into physical things that are from kelipas nogah, it is specifically through first refining the animal soul,

For G-d's light to enter physical things, which come from kelipas nogah, the animal soul must first be refined.

שהיא ג"כ מק"נ [מקליפת נוגה] שאז אחר בירור והעלאה זו יוכל להיות המשכה וירידה זו (ועמ"ש כיוצא
בזה ע"פ וספרתם לכם⁵¹ כו' וע"פ זכור את יום השבת).⁵²

which is also from kelipas nogah; for then, after this refinement and ascent, this drawing down and descent can come about. (And see what is explained similarly on the verse "And you shall count for yourselves, etc.," and on the verse "Remember the Shabbos day.")

The animal soul is also from kelipas nogah; once it is refined and raised, the drawing down into physical things can follow. The Alter Rebbe refers to parallel discussions on counting the Omer and on remembering Shabbos.

וע"כ לא נתנה תורה למלאכים משום כלום יצה"ר [יצר הרע] יש ביניהם^{53, 54} ואין שייך אצלם בירור ק"נ
[קליפת נוגה] ואתהפכא חשוכא לנהורא

And therefore the Torah was not given to the angels, because "Is there an evil inclination among you?" The refinement of kelipas nogah and turning darkness into light do not pertain to them.

This is why the Torah was not given to the angels: as Moshe argued, they have no evil inclination. They have nothing to refine and no darkness to turn into light.

ולכן א"א להיות ג"כ אצלם המשכה זו מבחי' אשר אנכי מצוך ואע"פ [ואף על פי] שבודאי נמשך גילוי
אלקות למלאכים הוא מבחי' ונהר יוצא מעדן להשקות את הגן⁵⁵ דבזה כתיב היושבת בגנים חברים⁵⁶
שהם המלאכים מקשיבים לקולך.

And therefore this drawing down from the level of "which I (Anochi) command you" also cannot come about among them. And although a revelation of G-dliness is certainly drawn down to the angels, it is from the level of "And a river went out of Eden to water the garden," of which it is written, "You who dwell in the gardens, the companions," who are the angels, "listen to your voice."

So the angels cannot receive the revelation of "Anochi" that comes through the mitzvos. They do receive a revelation of G-dliness, but only from the "river" that flows into the garden: the Song of Songs speaks of "companions," the angels, who listen to the voice of the one who dwells in the gardens.

אבל גילוי בחי' ותרד העינה ותמלא כדה לא נמשך להם כ"א למטה דוקא. ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] עתידים צדיקים⁵⁷ שיאמרו (המלאכים) לפניהם קדוש:

But the revelation of the level of "she went down to the spring and filled her pitcher" is not drawn down to them, but only below. And therefore our Sages said that the tzaddikim are destined to have (the angels) say "Holy" before them.

The "spring" level reaches only us below. That is why the Sages say that in the future the angels will say "Holy" before the tzaddikim: those who refined the world will stand higher than the angels.

SECTION 4 • 110-11

The love that waters cannot quench

10 וזהו מים רבים לא יוכלו לכבות את האהבה.⁵⁸ פי' מים רבים הוא ההתבוננות שהאדם משיג ומתבונן בגדולת ה'

And this is "Many waters cannot quench the love." Meaning: "many waters" is the contemplation in which a person comprehends and contemplates the greatness of G-d,

Now the Alter Rebbe returns to the verse and gives it a meaning in a person's own service: the "many waters" are the contemplation of G-d's greatness.

ביחו"ע [ביחודא עילאה] ויחו"ת [ויחודא תתאה] בפסוק שמע ישראל⁵⁹ ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד] שמזה נמשך ואהבת ככל לבבך⁶⁰ כו' ואהבה זו גדלה מאד להיות נפשו צמאה לה' בבחי' ככל מאדך בלי גבול.

in the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), in the verse "Shema Yisrael" and in "Blessed be the Name of the glory of His kingdom forever and ever," from which comes "And you shall love... with all your heart, etc." And this love grows very great, until his soul thirsts for G-d in the level of "with all your might," without limit.

This is the meditation during the Shema: on the higher unity (the world is as nothing before G-d) and the lower unity (G-d is present within the world's existence), expressed in "Shema Yisrael" and "Blessed be the Name." From it comes the love of G-d, which can grow into a boundless thirst "with all your might."

11 ולא יוכל להשקיט ולכבות צמאון האהבה זו ע"י המים רבים עצמן שהיא ההתבוננות הנ"ל שמשגיג

ביחוד"ע [ביחודא עילאה] ויחוד"ת [ויחודא תתאה]

And the thirst of this love cannot be stilled and quenched by the "many waters" themselves, that is, the contemplation mentioned above, in which he comprehends the higher unity and the lower unity.

The contemplation that aroused this thirst cannot itself satisfy it: understanding more does not quench the longing.

כי אם רץ לבך⁶¹ שוב לאחד⁶² הוא דוקא ע"י עסק התורה ומצות מעשיות שזהו בחי' אשר אנכי ממש מצורך.

Rather, "if your heart runs, return to the One" is specifically through occupation in the Torah and practical mitzvos, which is the level of "which I (Anochi) Myself command you."

The phrase "if your heart runs, return to the One" describes the soul's longing followed by its return. The return, the fulfillment of the longing, comes through Torah study and practical mitzvos, in which G-d's very "I" gives the command.

משא"כ בידיעה והתבוננות לבד הוא רק ידיעת מציאותו ולא בחי' אשר אנכי ממש מצורך שהוא כמו בחי' תפיסא במהו"ע [במהותו ועצמותו] כביכול ע"י המצות מעשיות דרמ"ח פקודין אינון רמ"ח אבר"י [אברים] דמלכא.⁶³

Whereas through knowledge and contemplation alone, there is only knowledge of His existence, and not the level of "which I Myself command you," which is like the level of grasping His very essence, as it were, through the practical mitzvos; for "the 248 commandments are the 248 limbs of the King."

Contemplation gives knowledge only that G-d exists, but a mitzvah is like grasping G-d's essence itself, as it were. As the Tikkunei Zohar says, the 248 positive commandments are the "248 limbs of the King": to hold a limb is to hold the King.

יתר על כן אפילו ההשגות שבג"ע [שבגן עדן] שהיא השגת מהות זיו השכינה ממש ולא מציאותו לבד עכ"ז [עם כל זה] עז"נ [על זה נאמר] מים רבים הנמשכים מנהר היוצא מעדן כו'

Moreover, even the comprehensions in Gan Eden, which are a comprehension of the very essence of the radiance of the Shechinah and not merely of its existence, nevertheless of these it is said: "many waters," which are drawn from the "river that went out of Eden, etc.,"

Even the souls' understanding in Gan Eden, which perceives the actual radiance of the Shechinah and not only its existence, is still "many waters" flowing from the river.

לא יוכלו לכבות את האהבה דבחי רבקה בכל לבבך ומאדך הנ"ל וכמ"ש מי לי בשמים⁶⁴ וגו'

"cannot quench the love" of the level of Rivkah, "with all your heart" and "with all your might," mentioned above; as it is written, "Whom do I have in heaven, etc."

These waters too cannot quench the love of Rivkah's level, the love "with all your heart" and "with all your might"; as the Psalm says, the soul wants nothing in heaven, only G-d.

כי הגלוי שבג"ע [שבגן עדן] נקרא רק זיו והארה בלבד ונק' לקבל פרס לשון פרוסה כמ"ש במ"א.

For the revelation in Gan Eden is called only a radiance and a glimmer, and it is called "receiving a reward" [peras], an expression of "a slice" [perusah], as explained elsewhere.

The revelation in Gan Eden is only a radiance. It is called a "reward" (peras), related to perusah, "a slice": only a portion of the whole.

אבל האהבה הנ"ל היא למהו"ע [למהותו ועצמותו] ית' וזה שלא ע"מ [על מנת] לקבל פרס⁶⁵ כו' וזהו ונהרות לא ישטפוה⁶⁶

But the love mentioned above is for His blessed essence itself, and this is "not in order to receive a reward, etc." And this is "nor can rivers drown it,"

The soul's love reaches for G-d's essence itself, like one who serves "not in order to receive a reward." This is why "rivers cannot drown it."

כי בעבר הנהר ישבו אבותיכם^{67, 68} שבחי אה"ר [אהבה רבה] הנ"ל היא מגעת למעלה אפילו מבחי הנהר הנ"ל שהוא מקור כל הנהרות כו' וא"כ ודאי ונהרות לא ישטפוה:

for "your fathers dwelt beyond the river": the level of the great love mentioned above reaches higher even than the level of the river mentioned above, which is the source of all the rivers, etc.; and if so, certainly "rivers cannot drown it."

The verse in Yehoshua, "your fathers dwelt beyond the river," is read as saying that this love stands beyond, above, the river, above even its source; so the rivers of revealed light certainly cannot drown it.

SECTION 5 • 112-19

The wealth of His house

12 אך אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו.⁶⁹ פ"י אם הוא לשון כאשר שיש אם שאינו משמש בלשון ספק אלא בלשון ודאי.

However, "If a man would give all the wealth of his house for love, boz yavuzu lo [they will surely seize it as spoil]." Meaning: "if" is an expression of "when," for there is an "if" that is not used in the sense of doubt but in the sense of certainty,

The verse continues, "If a man would give all the wealth of his house for love." The Alter Rebbe notes that the Hebrew "im," "if," can mean "when": it sometimes expresses certainty, not doubt.

כמו אם כסף תלוה.⁷⁰ ואם יהיה היובל⁷¹ שאין זה לשון ספק אלא שבודאי יהיה הדבר ויבא.

as in "If you lend money," and "And if the Jubilee shall be," where this is not an expression of doubt; rather, the thing will certainly be and come.

He gives two examples from the Torah where "if" means a certainty: lending to the poor and the coming of the Jubilee year, both of which will surely happen.

13 ולשון אם כאן אינו אלא לשון כאשר. פ"י כאשר כסף תלוה את העני לא תהיה לו כנושה⁷² וכן כאשר יהיה היובל.⁷³

And the word "if" here is nothing but an expression of "when." Meaning: "When you lend money" to the poor, "do not be to him as a creditor"; and likewise, "when the Jubilee shall be."

The two examples show that "if" can mean "when": lending to the poor is a duty, not an option, and the Jubilee will certainly arrive.

וכמו כן אם יתן איש פ"י כאשר יתן איש זה הקב"ה^{74, 75} שיתן בודאי והיינו לעתיד שיתן הוא לשון עתיד שלעתיד לבא יתן את כל הון ביתו שבזמן הזה אינו בא לידי גילוי כ"א לעתיד דוקא.

And similarly, "If a man would give" means "When a man will give": this is the Holy One, blessed be He, who will certainly give; that is, in the Future, for "will give" is an expression of the future. For in the Time to Come He will give "all the wealth of His house," which in the present time does not come to revelation, but only in the Future specifically.

So "If a man would give" means "When a man will give," and the "man" is G-d, as the Midrash reads "man" in other verses. G-d will certainly give "all the wealth of His house," His innermost treasures; but this will be revealed only in the Time to Come.

אך הגם שאין זה בגלוי עכשיו מ"מ נמשך הוא ממש בחי' זו ע"י תורה כ"ד ספרים דאורייתא ומצות מעשיות שהם בחי' והיו הדברים האלה אשר אנכי⁷⁶ מי שאנכי⁷⁷ ממש נמשך עי"ז.

However, although this is not revealed now, nevertheless this very level is drawn down through the Torah, the twenty-four books of the Torah, and the practical mitzvos, which are the level of "And these words which I (Anochi) [command you] shall be": He who is truly "I" is drawn down through this.

Though hidden now, that same level is already drawn down through Torah study and practical mitzvos. The verse "these words which I (Anochi) command you" means that G-d, the true "I," is Himself drawn down into them.

14 וזהו מצוץ לי [לשון] צוותא וחבור. וזהו בא"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם] אק"ב [אשר קדשנו במצותיו] אתה היינו מהו"ע [מהותו ועצמותו] ית' ברוך ונמשך בבחי' שם הוי' המתלבש בע"ס [בעשר ספירות] יו"ד בחכמה כו'⁷⁸

And this is [why it says] "command you" (metzavecha), an expression of togetherness and connection. And this is [the blessing] "Blessed are You, Havayah, our G-d, King of the universe, who has sanctified us": "You" is His blessed essence itself; "blessed" [means] drawn down in the level of the Name Havayah, which is clothed in the Ten Sefiros, the yud in Chochmah, etc.,

The word "metzavecha," "command you," is related to "tzavsa," togetherness: a mitzvah joins the person with G-d. The words of every blessing trace how G-d's essence ("You") is drawn down ("blessed") through the Name Havayah, which enters the Ten Sefiros starting with the yud, Chochmah.

עד שנמשך להיות מלך העולם בבחי' מלי' מקור דבי"ע והוא אשר קדשנו אשר לשון ענג כמו באשרי until it is drawn down to be "King of the universe," in the level of Malchus, the source of Beriah, Yetzirah and Asiyah. And this is "who (asher) has sanctified us": "asher" is an expression of delight, as in "Happy am I (be'ashri),

It continues down until it becomes "King of the universe," Malchus, the source of the lower worlds of Beriah, Yetzirah and Asiyah. Then "asher kidshanu," "who has sanctified us": the word asher is related to Leah's word "be'ashri," "happy am I," which expresses delight.

כי אשׁרונִי⁷⁹ והוא בחי' תענוג וצחוק העליון שיתגלה לעי'ל [לעתיד לבוא] בפו"מ [בפועל ממש] כשיתן הו' ביתו כו' הוא נמשך עכשיו ממש כי היום לעשותם ולמחר לקבל שכרם.^{80, 81, 82}

for the daughters have called me happy.” And this is the level of the supernal delight and laughter that will be revealed in the Time to Come in actual fact, when He gives “the wealth of His house, etc.”: it is drawn down now, truly, for “Today to do them, and tomorrow to receive their reward.”

So the blessing over a mitzvah draws down now the supernal delight and laughter, Yitzchak's future delight, that will be openly revealed when G-d gives “the wealth of His house.” As the Sages say, today is for doing the mitzvos and tomorrow for receiving their reward, and the reward is the revelation of what the mitzvah itself draws down.

15 וענין פי' ברכה זו שצ"ל הוא עד"מ אם רוצה אדם להאיר למרחוק או במקום חשך ואפילה צריך

And the meaning of this blessing that must be said is, by way of analogy: if a person wants to give light far off, or in a place of darkness and gloom, he must

The Alter Rebbe explains why a blessing is needed with a parable: to light a dark or distant place you need a larger torch.

להדליק אבוקה גדולה ולהוסיף על האור בכדי שיגיע אורו גם למרחוק וכך כדי שיגיע האור והגילוי בעשי' [בעשיה] הגשמי' [הגשמיים / הגשמיות / הגשמית] צריך להוסיף אור האבוקה וזהו הברכה כו'.

kindle a great torch and add to the light, so that its light reaches far off as well. So too, in order for the light and revelation to reach the physical Asiyah, the light of the torch must be increased; and this is the blessing, etc.

To carry G-d's light all the way down into the physical world, the light must be increased. That is what a blessing (berachah) does: it adds and draws down more light.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] חייב אדם לברך⁸³ מאה ברכות בכ"י [בכל יום]. וכמ"ש בזהר ר"פ חיי שרה⁸⁴ דקכ"ג ע"א.⁸⁵ שהוא המשכה מאתר עלאה סדכ"ס [סבה דכל סבות] כו'.

And therefore our Sages said, “A person is obligated to recite a hundred blessings every day.” And as is said in the Zohar, at the beginning of Parshas Chaye Sarah, page 123a: that it is a drawing down from the supernal place, the most hidden of all hidden, etc.

This is why the Sages require a hundred blessings a day. The Zohar connects the hundred daily blessings with a drawing down from the supernal place it calls “the most hidden of all hidden.”

16 והנה ע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] יפה שעה^{86, 87} א' בתשובה ומעשי"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא] כי ג"ע [גן עדן] הוא רק זיו השכינה

Now, of this our Sages said, "Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come," for Gan Eden is only the radiance of the Shechinah,

The Mishnah says one hour of teshuvah and good deeds in this world is better than all of the World to Come. The reason: Gan Eden gives only the radiance of the Shechinah.

ולכן לא יוכל לכבות את האהבה אבל המשכה זו היא מבחי" מהו"ע [מהותו ועצמותו] ולא זיו לבד ולכן נק' הון ביתו. דהנה כתיב בחכמה יבנה בית.⁸⁸

and therefore it cannot quench the love. But this drawing down is from the level of His very essence, and not the radiance alone, and therefore it is called "the wealth of His house." For it is written, "With wisdom a house is built."

Radiance cannot quench the soul's love, but Torah and mitzvos draw down G-d's very essence; that is why it is called "the wealth of His house," the inner treasure. The word "house" leads to the verse "With wisdom a house is built."

פי' אותיות התורה נק' בתים כמ"ש בס"י [בספר יצירה] שני אבנים⁸⁹ בונות שתי בתים.⁹⁰ ולכך נק' ת"ח [תלמיד חכם / תלמידי חכמים] בנאים⁹¹ שעוסקים בבנינו ש"ע [של עולם].

Meaning: the letters of the Torah are called "houses," as it is said in Sefer Yetzirah, "Two stones build two houses." And therefore Torah scholars are called "builders," for they are occupied with the building of the world.

The letters of the Torah are called "houses": Sefer Yetzirah calls letters "stones" and the words formed from them "houses." So Torah scholars are called "builders," because through their learning they build the world.

17 והנה בחי" חכמה הוא חכים ולא בחכמה ידיעא^{92, 93} שהוא למעלה מבחי' ונהר יוצא כמשי"ל [כמה שכתוב לעיל] ובתכונה

Now, the level of Chochmah is "wise, but not with a known wisdom," which is above the level of "And a river went out," as explained above. "And with understanding

The verse from Proverbs is explained by level: Chochmah, the wisdom that is "not a known wisdom," is the spring above the river.

יתכונן⁹⁴ הוא מ"ש ולתבונתו אין חקר⁹⁵ ובדעת חדרים ימלאון⁹⁶ כל הון יקר ונעים והוא בחי' תענוג עליון הגנוז ומלוכש בהתורה כמ"ש אני תורתך שעשעתי.⁹⁷

it is established" is what is said, "His understanding is unsearchable." "And with knowledge the rooms are filled with all precious and pleasant wealth": this is the level of the supernal delight that is hidden and clothed in the Torah, as it is written, "I delight in Your Torah."

"With understanding it is established" is Binah, the unsearchable understanding. "With knowledge the rooms are filled with all precious and pleasant wealth" refers to the supernal delight hidden in the Torah, as the Psalm says, "I delight in Your Torah."

18 וזהו בחי' הון ביתו שנמשך ע"י הדעת כי דעת לי [לשון] חבור כמו והאדם ידע⁹⁸ והיינו שמחבר וממשיך בחי' תענוג עליון ממקור התענוגים בחו"ב [בחכמה ובינה] דאורייתא מחכמה נפקת.^{99, 100}

And this is the level of "the wealth of His house," which is drawn down through Daas; for "daas" is an expression of connection, as in "And Adam knew." That is, it connects and draws down the level of the supernal delight from the source of delights into the Chochmah and Binah of the Torah, [for] "the Torah comes forth from Chochmah."

The "wealth of His house" is drawn down by Daas, since "daas" means connection, as in "Adam knew Chavah." Daas connects the supernal delight from its source with the Chochmah and Binah of the Torah, which comes forth from Chochmah.

והוא ע"ד מ"ש בספר הבהיר¹⁰¹ דהע"ה [דוד המלך עליו השלום] היה מחבר תורה שלמעלה בהקב"ה וגילוי זה יהיה בפו"מ [בפועל ממש] לע"ל [לעתיד לבוא] שיתן איש אתכל הון ביתו הון יקר ונעים.

And this is like what is said in Sefer HaBahir, that King David, peace be upon him, would connect the Torah above with the Holy One, blessed be He. And this revelation will be in actual fact in the Future, when "a man will give all the wealth of His house," "precious and pleasant wealth."

Sefer HaBahir says that King David would connect the Torah above with G-d; the Alter Rebbe compares this to the work of Daas. In the future this connection will be openly revealed, when G-d gives "all the wealth of His house."

19 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] עתיד הקב"ה להנחיל לכל צדיק ש"י עולמות^{102, 103} וזהו בחי' ההון יקר כי יקר ג"כ גימטריא יש

As our Sages said, "In the future the Holy One, blessed be He, will give each tzaddik three hundred and ten worlds as an inheritance"; and this is the level of the "precious wealth," for "yakar" [precious] too is numerically equal to "yesh" [310].

The Mishnah says every tzaddik will inherit 310 worlds, which is the "precious wealth": yakar (precious) and yesh (there is, 310) have the same numerical value.

ולכן נאמר אם יתן אי"ש¹⁰⁴ אי י"ש שהמשכת ש"י עולמות נמשכים מן אלופו של עולם וכמ"ש אאלפך חכמה אאלפך בינה.¹⁰⁵

And therefore it says, "If a man (ish) would give": ish is aleph [and] yesh; for the drawing down of the 310 worlds is drawn from the Master (Aluf) of the world, as it is written, "I will teach you (a'alefcha) wisdom, I will teach you understanding."

The word ish (man) is spelled aleph plus yesh: the 310 worlds (yesh) come from the aleph, the Master (Aluf) of the world. Job's "a'alefcha," "I will teach you," shares the root of aleph.

ונאמר קנה חכמה קנה בינה¹⁰⁶ ב"פ [בי פעמים] קנה גימטריא י"ש שכ"ז [שכל זה] נמשך מבחי האלף אאלפך כו':

And it says, "Acquire wisdom, acquire understanding": twice "kneh" [acquire] is numerically "yesh," for all this is drawn from the level of the aleph, "I will teach you, etc."

Similarly, "acquire" (kneh, 155) said twice equals 310, yesh; all of it comes from the aleph, the level of G-d as the source of wisdom.

SECTION 6 • ¶20-25

Plundering the treasure

20 והנה בחי גילוי זה הוא מרוה צמאון האה"ר [האהבה רבה] הנ"ל וזהו בוז יבוזו לו¹⁰⁷ לי [לשון] ביזה ושלל¹⁰⁸ וכמו אדם הבוזז וחוטף דבר יקר הערך

Now, this level of revelation quenches the thirst of the great love mentioned above. And this is "boz yavuzu lo," an expression of plunder and spoil, like a person who plunders and snatches a thing of precious worth,

This revelation is what quenches the soul's great love. "Boz yavuzu lo" is now read not as scorn but as "bizah," plunder: a person grabs something of great value.

כמו ביזת אוצרות יקרים שבוזז וחוטף משום שמא אין ראוי שיתנו לו דרך נתינה ע"כ בוזז וחוטף לגודל תשוקתו לזה.

such as the plundering of precious treasures, where he plunders and snatches because perhaps it would not be fitting for them to give it to him by way of a gift; therefore he plunders and snatches, out of the greatness of his longing for it.

Plunderers seize treasure because they do not expect to receive it as a gift; they snatch it out of their intense longing.

21 וכך הוא בהתגלות אוצרו הטוב¹⁰⁹ שהוא בחי' סדכ"ס [סבה דכל סבות] אשר עין לא ראתה¹¹⁰ אלקים זולתך. ונקי' הון ביתו ע"כ כאשר יומשך ויתן גילוי אוצרות אלו אזי בוז יבוזו עד"מ.

And so it is with the revelation of "His good treasure," which is the level of the most hidden of all hidden, [of which it is said,] "No eye has seen, O G-d, besides You." And it is called "the wealth of His house." Therefore, when the revelation of these treasures is drawn down and given, then "boz yavuzu," by way of analogy.

G-d's "good treasure" is the most hidden of all hidden levels, which "no eye has seen" but G-d. When He reveals these treasures, the soul will "plunder" them, figuratively speaking.

ובחי' זו עכשיו היא שמחת הנפש בעסק התורה ומצות אחר הצמאון ואה"ר [ואהבה רבה] בק"ש [בקריאת שמע] אשר יעורר האדם כנפשו להיות מי לי בשמים¹¹¹ כוי ומים רבים לא יוכלו לכבות את האהבה.¹¹²

And this level, now, is the joy of the soul in occupation with the Torah and the mitzvos, after the thirst and the great love in the recitation of the Shema, which a person arouses in his soul so as to be [in the state of] "Whom do I have in heaven, etc.," and "Many waters cannot quench the love."

Even now this is felt as the soul's joy in Torah and mitzvos, after the thirst and love aroused in the Shema, when one feels that only G-d Himself can satisfy the soul.

זאת ישים אל לבו כי הדברים האלה הן ד"ת [דברי תורה] ומצות הם הם בחי' גילוי הון יקר הנ"ל.

Let him take this to heart: that these things, the words of Torah and the mitzvos, are themselves the level of the revelation of the "precious wealth" mentioned above.

A person should reflect that the words of Torah and the mitzvos are themselves that "precious wealth."

22 וכמ"ש יראת ה' היא אוצרו¹¹³ ולזאת ישמח לבו בשמחה ובטוב לבב¹¹⁴ מרוב כל. וזהו ותרד העינה ותמלא כדה ותעל.¹¹⁵

As it is written, "The fear of Havayah is His treasure." And for this his heart should rejoice, with joy and with gladness of heart, "from the abundance of everything." And this is "she went down to the spring, filled her pitcher, and came up."

Isaiah calls the fear of G-d "His treasure," so one should serve with joy. And Rivkah "went down, filled her pitcher, and came up": going down to the spring leads to going up.

שע"י כ"ד ספרים דאורייתא עם היות שזהו בחי' שוב וירידה שנתלבשו בעשיה גשמית הנה עי"ז אדרבה ותעל גם למעלה מאה"ר [מאהבה רבה] הנ"ל דבחי' רבקה כו'

For through the twenty-four books of the Torah, although this is the level of return and descent, for they were clothed in physical Asiyah, nevertheless through this, on the contrary, "she came up," even above the great love mentioned above, of the level of Rivkah, etc.

The twenty-four books of the Torah are a "return" and descent into the physical world, yet through them one rises even higher than the great love of Rivkah's level.

והגם שמים רבים לא יוכלו לכבות את האהבה היינו מים רבים דייקא שנמשכו מבחי' הנהר

And although "many waters cannot quench the love," that is "many waters" specifically, which were drawn from the level of the river.

The "many waters" that cannot quench the love come from the river, the revealed level.

אבל כ"ד ספרים דאורייתא הם נמשכים מבחי' ותדד העינה שהמעייין נמשך מבחי' סדכ"ס [סבה דכל סבות] ממש כמ"ש הנה אנכי נצב על עין המים¹¹⁶ ולכן עי"ז ירוו צמאון האה"ר [האהבה רבה] ולכן אדרבה המעייין הוא נראה קטן יותר מהנהר

But the twenty-four books of the Torah are drawn from the level of "she went down to the spring," for the spring is drawn from the very level of the most hidden of all hidden, as it is written, "Behold, I (Anochi) stand by the spring of water"; and therefore through this the thirst of the great love will be quenched. And therefore, on the contrary, the spring appears smaller than the river;

But the Torah comes from the spring, which comes from G-d's essence, the "I" who "stands by the spring"; only this quenches the thirst. The spring looks smaller than the river.

היינו משום שהוא קרוב יותר לבחי' אנכי סדכ"ס [סבה דכל סבות] ע"כ יש בו הבטול יותר דכל הקרוב קרוב קמ"י [קמיה] כו' וכמאמר אין זולתך לחיי עוה"ב [עולם הבא] אפס בלתך כו'.

that is, because it is closer to the level of Anochi, the most hidden of all hidden, therefore there is more self-nullification (bittul) in it, for "whatever is closer is closer before Him, etc."; and as the saying, "There is none besides You for the life of the World to Come; there is nothing apart from You, etc."

The spring is smaller because it is closer to G-d, and what is closer to Him is more nullified before Him. This is like the prayer that speaks of "none besides You" and "nothing apart from You."

אבל באמת בודאי הרי מקור מוצא המים הוא מהמעייין וממנו נמשך להנהר כמ"ש המשלח מעינים
בנחלים.¹¹⁷

But in truth, certainly, the source from which the water comes forth is the spring, and from it [the water] is drawn to the river, as it is written, "He sends forth springs into the streams."

But in truth the spring is the source of the river's water, as the Psalm says, "He sends forth springs into the streams."

וגם מי מעייין נק' מים חיים כו'. ובוז יבוזו כמאמר שיננא חטוף ואכול¹¹⁸ חטוף וברוך דהיינו כמ"ש לכו
לחמו בלחמי¹¹⁹ וכמ"ש פי פערתי ואשאפה¹²⁰ כו'. עמא פזיזא¹²¹ כו'.

And also, spring water is called "living water," etc. And "boz yavuzu" is as the saying, "Sharp one, snatch and eat, snatch and bless"; that is, as it is written, "Come, eat of my bread," and as it is written, "I opened my mouth wide and panted, etc."; "An impetuous people, etc."

Spring water is called "living water," because it flows from its source. The Alter Rebbe illustrates the eager "snatching" of boz yavuzu with the Talmud's advice to "snatch and eat," with Wisdom's invitation "Come, eat of my bread," with the Psalmist's "I opened my mouth wide and panted," and with the description of Israel at Sinai as an "impetuous people" who said "we will do" before "we will hear."

ולכן נרמז ג"כ נסוך המים בחג בלשון בוז יבוזו כמ"ש בזוהר¹²² דהיינו כי בקרבנות דיום שני וששי
ושביעי נרמז נסוך המים כמארז"ל [כמאמר רבותינו זכרונם לברכה] נאמר בשני ונסכיהם כו'.¹²³

And therefore the water libation on the Festival is also alluded to in the expression "boz yavuzu," as is said in the Zohar. That is, in the offerings of the second, sixth and seventh days the water libation is alluded to, as our Sages said, "It says on the second [day], 'and their libations,' etc."

The Zohar finds the water libation of Sukkos hinted in the word "boz": the libation is alluded to in the offerings of the second, sixth and seventh days of the festival, as the Talmud derives from the wording of those verses.

ושני וששי ושביעי הם אותיות בוז. והיינו משום שזהו ג"כ ע"ד ביזה הנ"ל להשקיט רשפי אש האהבה
שבמזבח שהוא ע"י נסוך המים מהמעייין כמ"ש ושאתם מים בששון¹²⁴ כו'

And "second," "sixth" and "seventh" [bet, vav, zayin] are the letters of "boz." And that is because this too is in the manner of the "plunder" mentioned above: to still the fiery flashes of the love that is on the altar, which is through the libation of water from the spring, as it is written, "And you shall draw water with joy, etc."

The letters for two, six and seven, bet, vav and zayin, spell "boz." The water libation is a kind of "plunder": water drawn from the spring stills the flames of love burning on the altar, the soul's fiery love, and it was done with great joy.

ולכן נסוך זה דוקא אחר עשיית [עשרת ימי תשובה] שהיא תגבורת האהבה בבחי' תשובה ועמך לא חפצתי¹²⁵ כו' ע"ד והנה רבקה יוצאת¹²⁶ כנ"ל.

And therefore this libation is specifically after the Ten Days of Teshuvah, which are the intensification of love in the level of teshuvah (return), and "besides You I desire nothing, etc.," in the manner of "And behold, Rivkah came out," as mentioned above.

The libation comes after the Ten Days of Teshuvah, when love for G-d is intensified through return, "besides You I desire nothing." That is Rivkah "coming out," the ascent from below that must come first.

25 ועיזי אח"כ דוקא נמשך בחי' ותרד העינה ותמלא כדה¹²⁷ וכמשי"ל [וכמה שכתוב לעיל] ולכן היה בזה שמחה רבה ועצומה כו'.

And through this, specifically afterward, the level of "she went down to the spring and filled her pitcher" is drawn down, as explained above; and therefore there was in this a great and intense joy, etc.

After the ascent of the Days of Teshuvah comes the drawing down, "she filled her pitcher." This is why the water drawing on Sukkos was accompanied by such great joy.

וגם כי זהו כמו בחי' הון ביתו ממש שהוא גנוז באותיות התורה שהרי לא נתפרש בתורה בפ"י מצות ניסוך המים

And also because this is like the very level of "the wealth of His house," which is hidden in the letters of the Torah; for the mitzvah of the water libation is not stated explicitly in the Torah,

Another reason for the joy: the water libation is like "the wealth of His house," the hidden treasure, because it is not written explicitly in the Torah.

רק שחז"ל [שחכמינו זכרונם לברכה] גילו לנו זה שהוא מרומז בתורה המ"ם ביום שני. והיו"ד ביום ששי. והמ"ם בשביעי. וזהו הון ביתו הגנוז ומוטמן כו':

but our Sages revealed to us that it is alluded to in the Torah: the mem on the second day, the yud on the sixth day, and the mem on the seventh. And this is "the wealth of His house," which is hidden and concealed, etc.

The Sages found it hidden in extra letters of the verses: a mem on the second day, a yud on the sixth, a mem on the seventh, spelling mayim, water. A mitzvah hidden in the letters of the Torah is "the wealth of His house," concealed and stored away.

SECTION 7 • ¶26-31

Psalm 93 and the long day

26 ועכ"ז [ועם כל זה] יובן מ"ש נשאו נהרות קולם¹²⁸ ישאו נהרות דכים ופי' בזהר פ' וארא (דף כ"ג ע"א)¹²⁹

אינון נהרות כמד"א [כמה דאת אמר] ונהר יוצא מעדן¹³⁰ וגו'

And with all this will be understood what is written, "The rivers have lifted up their voice; the rivers shall lift up their dochyam." And the Zohar explains, on Parshas Va'eira (page 23a): "These are the rivers, as it is said, 'And a river went out of Eden, etc.'"

The Alter Rebbe now reads Psalm 93, "The rivers have lifted up their voice; the rivers shall lift up their dochyam." The Zohar identifies these rivers with the river that goes out of Eden.

והיינו בחי' בינה שע"י ההתכוננות בגדולת א"ס ב"ה נולד' רשפי אש האהבה לדבקה בה'. וזהו נשאו נהרות קולם והוא ההעלאה מלמטה למעלה.

And this is the level of Binah (understanding), for through contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, the fiery flashes of love are born, to cleave to G-d. And this is "The rivers have lifted up their voice": it is the ascent from below upward.

The rivers are Binah, understanding: contemplating G-d's greatness gives birth to a fiery love and a desire to cleave to Him. "The rivers have lifted up their voice" is this ascent from below upward.

וכן בתרגום קלהון בשירתא הרי קול זה הוא בחי' השיר שהוא העלאה כנודע מענין השיר שהלויים אומרים ואח"כ נמשך עי"ז המשכה מלמעלה למטה.

And so too the Targum [renders], "their voice in song." This voice is the level of song, which is an ascent, as is known from the matter of the song that the Levites say; and afterward, through this, a drawing down from above to below is drawn.

The Aramaic Targum renders "their voice" as "in song." Song is an ascent, like the song of the Levites in the Temple, and it brings a drawing down from above in response.

27 וכמשי"ל [וכמה שכתוב לעיל] שע"י והנה רבקה יצאת בבחי' העלאה עי"ז אח"כ ותרד העינה ותמלא כדה כנ"ל וכמ"ש אם ישים אליו לבו¹³¹ רוחו ונשמתו אליו יאסף.

And as explained above, through "And behold, Rivkah came out," in the level of ascent, through this afterward "she went down to the spring and filled her pitcher," as mentioned above; and as it is written, "If he sets his heart to Him, His spirit and His breath will be gathered to him."

As with Rivkah, the ascent comes first and the drawing down follows. Job's verse is read the same way: when a person sets his heart to G-d, G-d's spirit is gathered to him in response.

וזהו ישאו נהרות דכים ותרגומו יקבלון נהרותא אגר שבחיהון שהשכר הוא ההמשכה מאוא"ס [מאור אין סוף] המלוכש בתורה חכים ולא בחכמה ידיעא שהיא למעלה מבחי' הבינה וההשגה.

And this is "the rivers shall lift up their dochyam," and its Targum is, "The rivers will receive the reward of their praises": the reward is the drawing down from the Infinite Light (Or Ein Sof), blessed be He, that is clothed in the Torah, "wise, but not with a known wisdom," which is above the level of Binah and comprehension.

The second half of the verse, "the rivers shall lift up their dochyam," is rendered by the Targum as "the rivers will receive the reward of their praises." The reward is the Infinite Light clothed in the Torah, the "wise, but not with a known wisdom," above Binah and all comprehension.

והוא ע"ד השולח מעינים בנחלים. וכדפי' בזהר פ' חוקת (דף קפ"א ע"א)¹³² ונקי דכים לשון צלילות ובהירות כמו מר דרור¹³³ ומתרגמין מירא דכיא.¹³⁴

And it is in the manner of "He sends forth springs into the streams," and as is explained in the Zohar, Parshas Chukas (page 181a). And it is called "dochyam," an expression of clearness and brightness, as in "pure myrrh" (mar deror), which we render [in Aramaic] "mira dachya."

This is the spring that feeds the rivers. The Alter Rebbe gives several meanings of "dochyam": first, clarity and brightness, since the Aramaic translation renders "pure myrrh" as "mira dachya."

וזה מורה על הלכות התורה כמ"ש במ"א בענין מרדכי וכן הוא ל' [לשון] טהרה כמו על איל קמצא דכן¹³⁵ דהיינו המשכת ח"ע [חכמה עילאה] בתורה הוא לברר הטהור מן הטמא.¹³⁶

And this indicates the laws of the Torah, as explained elsewhere on the matter of Mordechai. And it is also an expression of purity, as in "concerning the ayil kamtza [locust], that it is pure (dachan)"; that is, the drawing down of supernal Chochmah in the Torah is to separate the pure from the impure.

This clarity refers to the laws of the Torah (as explained elsewhere on Mordechai, whose name is linked with mira dachya). "Dachan" also means ritually pure, as in the Mishnah about a kind of locust being pure: the Torah's supernal wisdom distinguishes pure from impure.

28 ונקי דכין ומסאבין. וגם דכים דך ים היינו כד הנמשך מים החכ' [החכמה] כמ"ש ותמלא כדה¹³⁷ כו'.

And they are called "dachyan u'mesaavin" [pure and impure]. And also "dochyam" [is] "dach yam," that is, a pitcher (kad) that is drawn from the sea (yam) of Chochmah, as it is written, "and she filled her pitcher, etc."

The Aramaic for pure and impure is "dachyan u'mesaavin." Another reading: "dochyam" is "dach yam," the reversed letters of kad (pitcher) plus yam (sea): a pitcher drawn from the sea of Chochmah, which is Rivkah's "she filled her pitcher."

וגם דכים לי [לשון] עומק ושפלות כדפרש"י [כדפירש רש"י / כדפירוש רש"י] שהוא בחי' השוב ובטול שאחר הרצוא. וכתוב ואת דכא ושפל רוח¹³⁸ וכמ"ש במ"א ע"פ ונשב בגיא¹³⁹ כו'

And also, "dochyam" is an expression of depth and lowliness, as Rashi explains, which is the level of the return and self-nullification (bittul) that follows the running. And it is written, "and with the crushed and lowly of spirit," and as explained elsewhere on the verse "And we dwelt in the valley, etc."

A third meaning, following Rashi, is depth and lowliness: the "return" and self-nullification that follows the soul's "running" toward G-d. Isaiah says G-d dwells with the crushed (daka) and lowly in spirit.

וכמ"ש ג"כ אי זה בית¹⁴⁰ אשר תבנו לי¹⁴¹ כו' ואל זה אביט אל עני ונכה רוח כו'.

And as it is also written, "What house could you build for Me, etc.... but to this one I will look: to the poor and the broken of spirit, etc."

And Isaiah says that no house can contain G-d, yet He looks to the poor and broken in spirit. Humility, not grandeur, is where G-d rests.

29 והדר מפרש מהו מעלת השכר הזה מקולות מים רבים¹⁴² אדירים כו' אדיר במרום כו'. ופ"י כמ"ש בפע"ח [כפרי עץ חיים] שער היוכ"פ [היום כפור / היום הכפורים] פ"ג [פרק ג'] כי יש קולות עליונים שמהן ניזונים או"א [אבא ואימא] כו' ע"ש.

And then [the verse] explains what the virtue of this reward is: "More than the voices of many waters, the mighty, etc.; mighty on high, etc." And the explanation is as explained in Pri Etz Chaim, Sha'ar Yom HaKippurim, chapter 3, that there are supernal voices from which Abba and Imma are nourished, etc.; see there.

The next verse describes the reward's greatness: "More than the voices of many waters... mighty on high is Havayah." Pri Etz Chaim teaches that there are supernal "voices" that nourish Abba and Imma, the intellectual configurations (Chochmah and Binah).

ועמ"ש ע"פ וכל העם רואים את הקולות^{143, 144} כו' וזהו עדותיך נאמנו מאד¹⁴⁵ לביתך נאווה קודש. עד"מ בחכמה יבנה בית¹⁴⁶ דקאי על תיבות ואותיות התורה שנמשכו ונבנו ע"י ח"ע [חכמה עילאה].

And see what is explained on the verse "And all the people saw the voices, etc." And this is "Your testimonies are very faithful; holiness befits Your house," by way of analogy, [as in] "With wisdom a house is built," which refers to the words and letters of the Torah, which were drawn down and built through supernal Chochmah.

The Alter Rebbe also refers to his explanation on "all the people saw the voices" at Sinai. "Your testimonies are very faithful; holiness befits Your house": the "house" is again the words and letters of the Torah, built through supernal Chochmah.

30 ועדותיך נאמנו. עדות לשון דעת היא כמ"ש ובדעת חדרים ימלאו¹⁴⁷ כל הון יקר¹⁴⁸ הנקי הון ביתו.

"Your testimonies are faithful": "testimony" is an expression of knowledge, as it is written, "And with knowledge the rooms are filled with all precious wealth," which is called "the wealth of His house."

"Testimony" (eidus) is related to daas, knowledge, and daas fills the rooms with "all precious wealth," the "wealth of His house."

וזהו לביתך נאווה קדש.¹⁴⁹ שהוא המשכה מבחי' קדש העליון אור א"ס ב"ה. ה' לאורך ימים הוא כמארו"ל [כמאמר רבותינו זכרונם לברכה] על אלף השביעי יום שכולו ארוך.¹⁵⁰

And this is "holiness befits Your house": it is a drawing down from the level of the supernal Holiness, the Infinite Light, blessed be He. "Havayah, for length of days" is as our Sages said concerning the seventh millennium, "a day that is entirely long."

"Holiness befits Your house" means the Torah draws down from the supernal holiness, the Infinite Light. The verse ends "for length of days," which the Sages apply to the seventh millennium, "a day that is entirely long."

31 והענין הוא כי פ"י כולו ארוך היינו שגם בתחלתו הוא ארוך. ולכאורה אין לשון אריכות נופל רק בסיום וסוף ולא בתחלה. ואיך כולו ארוך גם בתחלתו.

And the matter is: the meaning of "entirely long" is that even at its beginning it is long. But seemingly, the term "length" applies only to the conclusion and end, and not to the beginning; so how is it "entirely long," even at its beginning?

The question: "long" usually describes how far something extends to its end, so how can a day be long even at its beginning?

אך הכוונה שיהיה גילוי אור א"ס ב"ה המלוּבש בסתר עליון שנק' אריך אנפין כמ"ש ארך אפים¹⁵¹ כו'.

But the intent is that there will be a revelation of the Infinite Light, blessed be He, which is clothed in the supernal hiddenness called Arich Anpin, as it is written, "long-suffering (erech apayim), etc."

The answer: in the future the Infinite Light hidden in Arich Anpin (the "Long Countenance," the outer level of Keser, below Atik Yomin) will be revealed. Arich is related to erech apayim, "long-suffering."

ונקי אריך אנפין היינו שיכול לימשך גם למטה בעשיי [בעשיה] כי קמיה ית' שוה ומשוה רוחניות וגשמיות

And it is called Arich Anpin, meaning that it can be drawn down also below into Asiyah, for before Him, blessed be He, spirituality and physicality are equal, and He makes them equal.

It is called "long" because it can extend all the way down into the physical world: before G-d, spiritual and physical are equal.

ולכן יהיה הגילוי למטה ביחוי"ת [ביחודא תתאה] כמו ביחוי"ע [ביחודא עילאה] (ועמ"ש ע"פ ועתה יגדל¹⁵² נא כו' כאשר דברת לאמר¹⁵³ ה' ארך אפים כו')

And therefore the revelation below, in the lower unity, will be as in the higher unity. (And see what is explained on the verse "And now, please, let [the power] be great, etc., as You have spoken, saying: Havayah is long-suffering, etc.")

So in the future G-d will be revealed below, in the lower unity, as He is above, in the higher unity. The Alter Rebbe refers to his maamar on Moshe's prayer quoting "Havayah is long-suffering."

וע"כ כולו ארוך בתחלה כמו בסוף שהוא גילוי בחי שאין לו תחלה ואין לו תכלה ועד"ז הוא מארז"ל [מאמר רבותינו זכרונם לברכה] כסא דמלכא משיחא¹⁵⁴ מחזיק רכ"א לוגין שאין לו פי' ע"פ פשוטו כלל מהו ענין רכ"א לוגין דוקא.

And therefore it is entirely long, at the beginning as at the end, for it is the revelation of the level that has no beginning and no end. And similar to this is the saying of our Sages, "The cup of King Mashiach holds two hundred and twenty-one lugin," which has no explanation at all according to its plain meaning: what is the significance of two hundred and twenty-one lugin specifically?

A level with no beginning and no end is "long" at the start as at the finish. The same idea explains the Sages' saying that Mashiach's cup holds 221 lugin, a number that makes no sense literally.

אלא הכוונה שהכוס הוא הכלי לגילוי אוא"ס [אור אין סוף] ב"ה ויהיה הגילוי בו מבחי' ארך אפים כו' כנ"ל:

Rather, the intent is that the cup is the vessel for the revelation of the Infinite Light, blessed be He, and the revelation in it will be from the level of "erech apayim, etc.," as mentioned above.

The cup is a vessel for the revelation of the Infinite Light from the level of "erech" (long): erech, aleph-reish-kaf, equals 221.

IN ONE'S AVODAH

After arousing in the Shema a love for G-d that nothing else can satisfy, a person should know that the words of Torah and the mitzvos are themselves G-d's precious treasure. He should seize them eagerly and with joy, and refine his animal soul through love, awe and acceptance of the yoke, for that ascent is what draws G-d's essence into the world.

QUESTIONS FOR DISCUSSION

1. Why can even the revelation of Gan Eden not satisfy the soul's love, while a physical mitzvah can?
2. How does the concealment of the Name Elokim make G-d's delight possible?
3. What does Rivkah's name, a team of yoked oxen, teach about refining the emotions?
4. Why does the spring look smaller than the river, and what does this teach about closeness to G-d?
5. In what sense is the joy of Torah and mitzvos a "plunder" of G-d's treasure?

FOR CHILDREN • AGES 9-13

For the children at the table

The spring and the rivers

THE BIG IDEA

Our love for G-d can be satisfied only by G-d Himself, and we reach Him through the words of Torah and the mitzvos.

The verse says, “Many waters cannot quench the love.” The maamar compares the Torah to water. A spring wells up, hidden, from deep under the earth; rivers flow from it openly across the land. The rivers are the Torah’s secrets that the souls understand and enjoy in Gan Eden, the Garden of Eden. The spring is G-d’s own wisdom, which no one can grasp. When we think about G-d’s Oneness while saying the Shema, a great love for Him can wake up in us. Even the rivers of Gan Eden cannot satisfy that love, because the soul wants G-d Himself. What does satisfy it? The Torah and the mitzvos, which come from the spring. This is hinted in Rivkah, who “went down to the spring and filled her pitcher.” Her name means animals yoked together as a team. When our love, our awe and our pity for our own soul, which came down so far, pull together like that team (sometimes a fourth joins them: accepting G-d’s will), they rise up, and that brings G-d’s light down into the mitzvos, something even the angels cannot do. So the words of Torah and the mitzvos are G-d’s own treasure, and we should take hold of them eagerly and with joy.

THE MASHAL

A person who wants light to reach far away, or into a dark place, must light a big torch. So too, the blessing said over a mitzvah adds to G-d’s light, so that it reaches all the way down into our physical world. And when that treasure is given, the soul seizes it the way someone grabs a precious treasure, out of great longing for it.

QUESTIONS FOR THE SHABBOS TABLE

1. Why can’t even the delights of Gan Eden satisfy the soul’s love for G-d?
2. What do the hidden spring and the open rivers stand for, and why is the spring greater?
3. Before which mitzvah this week will you say the blessing slowly, remembering that the mitzvah is G-d’s own treasure?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 מים רבים

The note records that this maamar exists in a transcript by the Mitteler Rebbe, printed in Sefer HaMaamarim 5569; it is a parallel text of the same discourse.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ט ע"א. (באחד מהכת"י נרשם "תורה הנאמרה שבת שלפני פורים על חתונת נכדו תקס"ט"ת". ובאוה"ת יתרו ע" תניד מצויין "עין בהביאור ע"פ מים רבים לא יוכלו כו" (דחתונת ב"ד רי בער). ראה לעיל בציונים לכ"ק אדמו"ר ז"ע. לכללות מאמר זה ראה ד"ה זה ש"פ תולדות תשי"ז לכ"ק אדמו"ר ז"ע (נדפס בסה"מ מלוקט ח"א).

2 מים רבים

In the Song of Songs the beloved tells her lover that love cannot be put out by floods or bought: "Many waters cannot quench the love, nor can rivers drown it; if a man gave all the wealth of his house for love, they would utterly scorn him." The maamar reads the second half its own way: the "man" is G-d, who will give the wealth of His house, and *boz yavuzu lo* means that it will be eagerly seized, like spoil (paragraphs 12-20).

שיר השירים ח:7

מים רבים לא יוכלו לכבות את־האהבה ונהרות לא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹנוֹ בְּתוֹךְ־הַבָּהֶקֶת בּוֹזֵז יִבְּזוּ לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שה"ש ח, ז.

3 והנה הנהרות נמשכים מן המעינות

The note points there for the difference between a river and springs, the distinction on which this maamar is built.

KEHOT'S NOTE

ההפרש בין נהר למעינות — ראה אוה"ת שה"ש כך ב ע' תנה.

4 השולח מעינים

"He sends forth springs into the streams": In Psalm 104 the psalmist praises G-d as Creator, who makes springs flow into the streams that water the land. Cited to show that the rivers and streams draw their water from the springs.

תהילים ק"ד:10

KEHOT'S NOTE

תהלים קד, י.

5 הוי כל צמא לכו למים

"Ho, everyone who thirsts, come to the water." The Sages read "water" here as the Torah; the verse grounds the

comparison of Torah to water.

ישעיהו נ"ה:1

הוֹי כָּל־צֹמֵא לְכוּ לַמַּיִם וְאֲשֶׁר אֵין־לּוֹ כֶּסֶף לְכוּ שִׁבְרוּ וְאָכְלוּ וּלְכוּ שִׁבְרוּ בְּלֹא־כֶסֶף וּבְלֹא מֶחֱרִיזִי וְחֶלֶב:

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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KEHOT'S NOTE

ישע"י נה, א.

6 חכים ולא בחכמה ידיעא

The words here quote Tikkunei Zohar, Patach Eliyahu · 17b:3-4; the passage is shown below.

Tikkunei Zohar, Patach Eliyahu · 17b:3-4

תקוני זוהר י"ז ב:ג-ד' · 17b:3-4
אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעייתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

7 חכים ולא בחכמה ידיעא

From the prayer of Eliyahu (Patach Eliyahu) in the introduction to the Tikkunei Zohar: G-d is "wise, but not with a known wisdom." Here it describes the hidden "spring" level of the Torah.

Tikkunei Zohar 17b:3-4

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעייתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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8 ונהר יוצא מעדן

"And a river went out of Eden to water the garden, and from there it divided." The Alter Rebbe reads it as the revelation that flows into Gan Eden and branches out to each soul.

בראשית ב':10

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

- 9 The Zohar interprets “many waters” as the supernal river from which all rivers issue. The Alter Rebbe uses it to identify the “many waters” with the revealed flow of Divine wisdom. The same Zohar passage goes on to read “If a man would give” as the Holy One, blessed be He, the reading this maamar adopts in paragraph 13.

ספר הזוהר, מצורע ט:ל"ד-י"א:מ"א9:34-11:41 Zohar, Metzora

R. Eleazar further discoursed on the verse: “Many waters cannot quench love”, etc. (Ibid. 7). ‘This’, he said, ‘is the Right Arm which desires to bind the phylactery on the Left Arm, in accordance with the verse, “that his right hand might embrace me” (S.S. 2, 6). Or again, the “waters” may be the primordial stream from which issue other streams in every direction.

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 2

- 10 The verse is now applied to the love of the Congregation of Israel for G-d, which even the “many waters” of revealed Divine wisdom cannot satisfy.

שיר השירים ח:7 Song of Songs

מים רבים לא יוכלו לכבות את־האֵהָבָה וְנִהְרֹת לא יִשְׁטָפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֵהָבָה בּוֹזֵז לֹא־

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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- 11 מי לי בשמים
“Whom do I have in heaven? And besides You I desire nothing on earth.” The psalmist tells G-d that nothing in heaven or on earth matters to him but G-d Himself. Read here as the soul’s refusal to be satisfied even with the delights of Gan Eden.

תהילים ע"ג:כ"ה73:25 Psalms

מִי־לִי בַשָּׁמַיִם וְעַמֶּךָ לֹא־תִפְצְּתִי בְּאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

- 12 ומעין יצא מבית ה'
“And a spring shall come forth from the House of Havayah”: Joel’s prophecy of the end of days, when a spring will flow out of the Temple and water the valley of Shittim. The maamar reads it as the higher “spring” level revealed in the Time to Come.

יואל ד':י"ח4:18 Joel

וְהָיָה בַּיּוֹם הַהוּא יִשְׁפּוּ הַהָרִים עָסִים וְהַגְּבָעוֹת תִּלְכָּנָה חֶלֶב וְכָל־אֲפִיקֵי יְהוּדָה יִלְכוּ מֵיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נֶחֱלִל הַשָּׂטִיִּם:

...מים רבים לא יוכלו לכבות את האהבה וגו'

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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KEHOT'S NOTE

יואל ד, יח.

13

ותרד העינה

Rivkah “went down to the spring and filled her pitcher” when Avraham’s servant came to the well to find a wife for Yitzchak. The Alter Rebbe reads it as drawing the spring’s revelation down through Torah and mitzvos.

בראשית כ"ד:ט"ז Genesis 24:16

וְהַנַּעֲרָ טַבַּת מִרְיָא מְאֹד בְּתוּלָה וְאִישׁ לֹא יָדָעָה וְתִרְדַּד הָעֵינָה וְתִמְלֵא כֶּדָה וְתַעַל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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KEHOT'S NOTE

בראשית כד, טז. ובהבא להלן ראה בארוכה תו"ח חיי שרה קבו, ג ואילך. וראה לקו"ת ברכה צו, ג. אוה"ת נ"ך ע"ח.

14

ותמלא כדה הם כ"ד ספרין דאורייתא

The note points there alongside the Tikkunei Zohar for the reading of kadah as the twenty-four books.

תקוני תיקון כ"ד47a:12-21 Tikkunei Zohar, Tikkun

כ"ד ספרין דאורייתא ודאי אינון כ"ד דאתמלי מן ימא עלאה דאורייתא דאיהי כלילא דחמשין אתון דיחודא דאינון כ"ה וכ"ה דמיחדין בהון לקבי"ה ב' זמנין. וכד סליק י"ם חמשין. דא איהו ישאו נהרות דכים בהפוך אתון דך ואיהו כ"ד. ודך איהו צדיק בהאי כד. בגין דאיהו תבירא בגלותא. שכנינא דאיהי כד עליה אתמר לב נשבר ונדכה אלקים לא תבוה.

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KEHOT'S NOTE

ראה ת"ז תי" כא (מו, ב). אוה"ת בראשית מח, א.

15

ותמלא כדה הם כ"ד ספרין דאורייתא

The Tikkunei Zohar (Tikkun 21) reads kadah (her pitcher) as kaf-dalet, the twenty-four books of Scripture.

תקוני זוהר מ"ו ב:כ"א-כ"ב46b:21-22 Tikkunei Zohar

דך איהו בכ"ד ספרים דאורייתא. ושכינתא וכד"ה על שכמה. וכד צדיק איהו מלא מעמודא דאמצעיתא דאתמר ביה ותמלא כדה ותעל סליקת האי נקודה דאיהו חד שור"ק. על תרין דאינון שב"א ואתעבדו שור"ק. בתר דאיהו מליא מסטרא דיליה ומסטרא דעמודא דאמצעיתא אתמר בשכינתא ותמלא כדה ותעל

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16

מבחי המעיין בחי חכים ולא בחכמה ידיעה

The note points there for a discussion of the “spring” as the level of “wise, but not with a known wisdom.”

KEHOT'S NOTE

ראה אוה"ת דרושים ליוהכ"פ ע' איתתקצח.

PARAGRAPH 3

- 17 Rivkah's drawing of water is the model for drawing down the spring's revelation through practical mitzvos.

בראשית כ"ד:ט"ז: Genesis 24:16

והנער טבת מראה מאד בתולה ואיש לא ידעה ותהרד העינה ותמלא כדה ותעל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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- 18 לוייתן זה יצרת

"This Leviathan You formed to sport with" (lesachek bo): the psalmist describes the sea, in which the Leviathan plays (plainly, "to play in it"); the Sages read it as G-d sporting with the Leviathan (Avodah Zarah 3b). The word lesachek shares its root with the name Yitzchak, laughter, and points to future Divine delight.

תהילים ק"ד:כ"ו: Psalms 104:26

שם אניות יהלכון לוייתן זה יצרת לשחק בו:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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KEHOT'S NOTE

תהלים קד, כו.

PARAGRAPH 4

- 19 יצחק הוא לשון עתיד

The parallel transcript adds the reason: "for the yud serves for the future," that is, the initial yud of Yitzchak marks the future tense.

KEHOT'S NOTE

"כי היי"ד ממשש על להבא" סה"מ תקס"ט ע' ב. ראה שיחת מוצאי ש"פ חיי שרה ה'תשל"ח סמ"א (בקונטרסים חורף ה'תשל"ח ע' 95).

- 20 כי שמש ומגן הוי' אלקים

"For a sun and a shield is Havayah Elokim." Plainly the psalmist praises G-d as a sun that gives light and a shield that protects. The maamar reads the "shield" as a sheath over the sun: Havayah is the sun, Elokim the covering over it.

תהילים פ"ד:י"ב: Psalms 84:12

כי שמש ומגן ה' אלקים חן וכבוד יתן ה' לא ימנע טוב להלכים בתמים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב. ראה שער היחודה"א פ"ד ואילך.

- 21 כמ"ש במ"א ע"פ והבדילה הפרכת

That maamar explains the curtain (parsa) between Atzilus and Beriah: like the curtains hung in the Temple's gates for modesty, it lets the light of Atzilus through only by way of a screen, so that what reaches Beriah is a derivative light, and that is why a created being exists as a separate "something." It is the fuller account of the screen and curtain this paragraph mentions.

KEHOT'S NOTE

לעיל יב, ג.

- 22 ק"ך צירופי אלקים

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ה שערי הזיווגים שט"ו פ"ו. שער השמות שמ"ד פ"א.

- 23 ק"ך צירופי אלקים

The Arizal's Etz Chaim (per the Kehot note, in the gates of the zivugim, sha'ar 15, chapter 6) discusses the 120 combinations of the Name Elokim.

עץ חיים ט"ו:י"ו: Sefer Etz Chaim 15:6

... והנה הם נחלקים לדי בחי' וזהו ענין הפסוק אורך היריעה לי באמה ורוחב ארבעה באמה שהם ק"ך צרופי אלקים הנחלקים לדי פעמים לי והנה זה ענין בוכ"ו הנוכר פי פקודי רס"א שהוא ענין חילוף אה"ה באבג"ד כי הנה שם אה"ה הוא בפנים שלה ושם בוכ"ו הוא באחוריים שלה כי הנה הוא גימטריא ד"ל שהם בחי' האחוריים האלו שהם ד"פ לי צרופי אלקים. והנה משה רע"ה היה כלול ק"ך צרופים אלו ע"ד הנ"ל הם די שמות אלקים גימטריא משה עם הכולל וכל אלקים מאלו די הכולל שלשים צרופים והרי ארבעתן ...

Sefer Etz Chaim (Public Domain)

- 24 ק"ך צירופי אלקים

Sha'ar HaShemos (Etz Chaim, sha'ar 44, chapter 1), also cited by the Kehot note for the 120 combinations of Elokim.

עץ חיים מ"ד:ב"ב: Sefer Etz Chaim 44:2

והנה עתה נבאר פרטיות זעיר ונוקבא דאצילות ואחר כך נבאר שאר עולמות אבי"ע הנה זעיר אנפין שבאצילות יש בו י' ספירות פרטיות ובכל אחד יש בו ג' בחי' כלים חיצון אמצעי ופנימי הרי הם לי כלים י' פנימית תוך י' אמצעית תוך י' חיצונים ובתוכם בחי' חיות העצמות שהם הנשמה שלהם ונתחלק לנרנח"י והנפש מתלבשת בנה"י דא"א בבחי' החיצונית בתוך י"ס דכלים הנקרא אחור והרוח מתלבשת בנה"י דא"א האמצעיים תוך הי"ס דכלים אמצעים והנשמה מתלבשת בנה"י דא"א הפנימיים תוך י"ס דכלים פנימיים ובתוכם נשמה לנשמה היא חיה ובתוכם היא יחידה ...

Sefer Etz Chaim (Public Domain)

- 25 להיות עובד אלקים דהיינו לעבוד ולתקן

The Tzemach Tzedek in Or HaTorah on Balak cites this passage about the soul descending to be "one who serves Elokim."

KEHOT'S NOTE

באוה"ת בלק עי איכ מציינ לכאן.

26

אשר ברא אלקים לעשות

"Which Elokim created to make": the verse at the close of the six days of creation.

בראשית ב':3:Genesis

וַיְבָרֶךְ אֱלֹקִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבַת מְקַל־מְלָאכְתּוֹ
אֲשֶׁר-בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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27

ברא אלקים לעשות . . לתקן

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה פירש"י לב"ר פ' יא, ו.

28

ההסתר הנמשך משם אלקים והוא ע"י בטול היש לאין

There the Alter Rebbe explains that ascending from something to nothing, against the order of the descending worlds, is the greatest wonder and is found only in the Jewish people, "a land of desire." It supports the claim that the nullification of the something is the true novelty.

KEHOT'S NOTE

ראה לקמן נד, ב. לקו"ת אמור לו, א. פנחס עז, ג. שה"ש סז, ב. אוה"ת בא עי' רנה ובכ"מ.

29

Sarah's words at Yitzchak's birth, "Laughter has Elokim made for me." The Alter Rebbe reads the Name Elokim as the source of the delight.

בראשית כ"א:6:Genesis

וַתֹּאמֶר שָׂרָה צָחַק צָעָה לִי אֱלֹקִים כְּלִי-הַשְּׂמֵעַ יִצְחָק-לִי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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30

שהוא מדבר חדש

There the parable is given: to turn a king's heart toward a commoner's request one brings his small son to play with, or something novel like a talking bird, since nothing else is lacking in the king's house.

KEHOT'S NOTE

ראה לקו"ת במדבר כ, א.

PARAGRAPH 5

31

וירא אלקים את כל אשר עשה

"And G-d saw all that He had made, and behold, it was very good": said at the completion of creation, showing that delight comes at the end of the work.

בראשית א':31:Genesis

וַיֵּרָא אֱלֹקִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשִּׁשִּׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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KEHOT'S NOTE

בראשית א, לא.

32

ויכולו השמים

"And the heavens and the earth were completed": the completion of the work.

בראשית ב':1:Genesis

וַיְכֹלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם:

And the heaven and the earth were finished, and all the host of them.

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33

ותחדש פני אדמה

"And You renew the face of the earth": in the psalm, the renewal of life by the Creator's spirit; read here as the renewal at the end of the refinements.

תהילים ק"ד:30:Psalms

תִּשְׁלַח רוּחְךָ יִבְרָאוֹן וּתְחַדֵּשׁ פְּנֵי אֲדָמָה:

Thou sendest forth Thy spirit, they are created; and Thou renewest the face of the earth.

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KEHOT'S NOTE

תהילים קד, ל.

34

ישמח ה' במעשיו

"Havayah will rejoice in His works": the psalmist's closing praise of creation, read here as the future joy and delight revealed when the work of refinement is done.

תהילים ק"ד:31:Psalms

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׁיו:

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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KEHOT'S NOTE

תהילים קד, לא.

PARAGRAPH 6

35

והנה יצחק מצחק

The words here quote Genesis 26:20; the passage is shown below.

בראשית כ"ו:20:Genesis

וַיְרִיבוּ רֹעֵי גֵרָר עִם-רֹעֵי יִצְחָק לֵאמֹר לָנוּ הַמַּיִם וַיִּקְרָא שְׁם-הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְּׂקוּ עִמּוֹ:

And the herdmen of Gerar strove with Isaac's herdmen, saying: 'The water is ours.' And he called the name of the well Esek; because they contended with him.

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KEHOT'S NOTE

בראשית כו, כ.

- 36 “And behold, Yitzchak was sporting with Rivkah his wife.”
Read as Yitzchak’s delight coming through Rivkah.

בראשית כ"ח:8

וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים וַיִּשְׁקַף אַבְיִמֶלֶךְ מִלְּךְ פְּלִשְׁתִּים בְּעֵד הַחֲלוֹן
וַיַּרְא וְהִנֵּה יִצְחָק מִצְחֶק אֶת רִבְקָה אִשְׁתּוֹ:

And it came to pass, when he had been there a long time,
that Abimelech king of the Philistines looked out at a win-
dow, and saw, and, behold, Isaac was sporting with Rebekah
his wife.

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- 37 הנשמה עצמה א"צ תיקון

Tanya ch. 37 explains that the perfection of the Messianic
era depends on our deeds now: each mitzvah draws the
Infinite Light into physical things that were under kelipas
nogah.

תניא, חלק ראשון; ליקוטי אמרים 37:18
ל"ו:י"ח

וקמו שְׁכֵתוֹב [בְּעֵץ חַיִּים שְׁעַר כִּיּוֹ], כִּי הִנָּשְׁמָה עֲצָמָה אֵינָה צְרִיכָה תִּיקוּן
כָּלֵל כּוֹ, וְלֹא הוּצְרָכָה לְהַתְלַבֵּשׁ בְּעוֹלָם הַזֶּה וְכוּ', רַק לְהַמְשִׁיךְ אוֹר
לְתַקְנָם כּוֹ, וְהוּא מְמַשׁ דּוּגְמַת סוּד גְּלוּת הַשְּׂכִינָה, לְבָרֵךְ נִיצוּצֵי וְכוּ'.

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KEHOT'S NOTE

תניא פל"ו (מע"ח שער כו).

- 38 פני שור

In Ezekiel's vision each of the Chayos has the face of a
man, a lion, an ox and an eagle. The animal soul is rooted
in the face of the ox.

יחזקאל א':10

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הֵימִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר
מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man;
and they four had the face of a lion on the right side; and
they four had the face of an ox on the left side; they four had
also the face of an eagle.

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PARAGRAPH 7

- 39 רבקות של שלש שלש בקר

The Mishnah, on the boards set around a well on Shabbos,
allows gaps between them as wide as two "rivkos" of three
oxen each, a rivkah being a team of oxen yoked together.
The Alter Rebbe draws from it the meaning of Rivkah's
name: several animals bound into one.

עירובין י"ז ב:י"ז-17:18

גוֹבֵהֶן עֲשָׂרָה טַפְחִים, וְרוֹחֲבֵן שְׁשֶׁה וְעוֹבְיָיִם כָּל שְׁהוּא. וּבִינֵיהֶן כְּמֵלֶא
שְׁתֵּי רַבְקוֹת שֶׁל שְׁלֹשׁ שְׁלֹשׁ בָּקָר, דְּבָרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר: שֶׁל
אַרְבַּע, קְשׁוּרוֹת וְלֹא מוֹתְרוֹת, אַחַת נִכְנָסֶת וְאַחַת יוֹצֵאת.

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KEHOT'S NOTE

עירובין יז, ב. ראה אוה"ת פ' קרח ע' תשטו. בלקו"ת שה"ש יג, א, לו, ד
מציין לכאן.

PARAGRAPH 8

- 40 האבות הן הן המרכבה

There the Patriarchs, "who are the Chariot," are described
as the supernal living beings (Chesed, Gevurah, Tiferes)
that emerge from Binah, while Malchus stands apart like
the inanimate.

KEHOT'S NOTE

נסמן לעיל ד, ג.

- 41 ארז"ל האבות הן הן המרכבה

"The Patriarchs are themselves the Chariot": they were
wholly nullified to G-d's will, as a chariot is to its rider.

Bereshit Rabbah 47:6

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול
ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם
הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה,
שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם
הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני
לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר
ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם.
ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from
upon Abraham" (Genesis 17:22). It is taught: One who de-
parts from another person, whether of greater or lesser
stature, must take his leave from him. From whom do you
derive this? From Abraham. On one occasion, Abraham was
speaking with the Holy One blessed be He, when the minis-
tering angels came to speak with him. He said to them: 'Let
me first take my leave from the Divine Presence, which is of
greater stature than you, then I will speak with ...

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- 42 חוכרות אשה אל אחותה

In Ezekiel's vision the creatures' wings were "joined one to
another." The joining is the source of their power to carry.

יחזקאל א':9

חִבְרַת אִשָּׁה אֶל־אֲחוֹתָהּ כִּנְפֵיהֶם לֹא־יִסְבּוּ בְּלִכְתָּן אִישׁ אֶל־עֵבֶר פְּנֵיו
יִלְכוּ:

their wings were joined one to another; they turned not when
they went; they went every one straight forward.

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KEHOT'S NOTE

יחזקאל א, ט.

- 43 שירדה פלאים

"She has come down wondrously": Lamentations says this
of Jerusalem's astonishing fall. The maamar uses the
phrase for the soul's descent into the body, which arouses
compassion on it.

איכה א':9

טְמֵאתָה בְּשׁוֹלִיָּה לֹא זָכְרָה אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מִנָּחֶם לָהּ רָאָה הִ'
אֶת־עֲנָנֶי כִּי הִגְדִּיל אוֹיֵב:

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. 'Behold, O L-RD, My affliction, For the enemy hath magnified himself.'

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44 והנה רבקה יוצאת

"And behold, Rivkah came out": she came out to the well just as Avraham's servant finished his prayer. Read here as the animal soul coming out of kelipas nogah.

בראשית כ"ד:ט"ו: Genesis 24:15

וַיְהִי־הוּא טָרַם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדָה לְבְתוּלָה בֶן־מִלְכָּה אֵשֶׁת נָחוֹר אָחִי אֲבִרְהָם וְכַדָּה עַל־שִׁכְמָה:

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

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45 יצחק מצחק את רבקה אשתו

Yitzhak "was sporting with Rivkah his wife": the delight of Yitzhak comes through Rivkah.

בראשית כ"ו:ח: Genesis 26:8

וַיְהִי כִי אָרְכִילּוֹ שָׁם הַיָּמִים וַיִּשְׁקֶף אֲבִימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד הַחֲלוּן וַיֵּרָא וְהִנֵּה יֹצֵחַק מִצְחָק אֶת רִבְקָה אֵשֶׁתוֹ:

And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

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46 (שהוא בחי בירור דשם ב"ן . . התכללות כו')

The note shows that this parenthetical gloss on the Name Ban and the animal soul appears in Sefer HaMaamarim 5569.

KEHOT'S NOTE

ראה הג"ה זו בסה"מ תקס"ט ע"צ.

47 ותרד העינה ותמלא כדה

Rivkah filling her pitcher at the spring: the drawing down that follows the ascent.

בראשית כ"ד:ט"ו: Genesis 24:16

וְהַנְעֹרָה טִבַּת מִרְאָה מְאֹד בְּתוּלָה וְאִישׁ לֹא יָדָעָהּ וְתֵרַד הָעֵינָה וְתִמְלֵא כֶדָה וְתַעַל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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48 Kehot's note points to Exodus 26:3 for these words.

שמות כ"ו:ג: Exodus 26:3

חֲמֵשׁ הַיָּרִיעוֹת תִּהְיֶינָה חִבְרֹת אִשָּׁה אֶל־אַחֶתָּה וְחֲמֵשׁ יָרִיעוֹת חִבְרֹת אִשָּׁה אֶל־אַחֶתָּה:

Five curtains shall be coupled together one to another; and the other five curtains shall be coupled one to another.

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49 אשר אנכי מצוך

"And these words which I (Anochi) command you today shall be upon your heart." Plainly Moshe is speaking, and "I" is Moshe; the maamar reads Anochi as G-d's own "I," His essence, drawn down through the mitzvos.

דברים ו':ו: Deuteronomy 6:6

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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PARAGRAPH 9

50 הנה אנכי נצב על עין המים

Eliezer, Avraham's servant, tells Rivkah's family how he prayed at the well: "Behold, I stand by the spring of water." Plainly "I" is Eliezer; the maamar reads Anochi as G-d's essence present at the spring.

בראשית כ"ד:מ"ג: Genesis 24:43

הִנֵּה אֲנִי נֹצֵב עַל־עֵין הַמַּיִם וְהִנֵּה הָעֵלְמָה הַיֹּצֵאת לְשָׂאב וְאִמְרָתִי אֵלֶיהָ הַשְׁקִינִי־נָא מִעֵט־מַיִם מִכֶּדֶר:

behold, I stand by the fountain of water; and let it come to pass, that the maiden that cometh forth to draw, to whom I shall say: Give me, I pray thee, a little water from thy pitcher to drink;

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KEHOT'S NOTE

בראשית כד, מג.

51 ע"פ וספרתם לכם

The parallel is the maamar "U'sefartem lachem" in Likkutei Torah, Bamidbar, on counting the Omer from the barley offering of Pesach to the wheat loaves of Shavuot.

KEHOT'S NOTE

ראה לקו"ת פ' במדבר ד"ה זה.

52 וע"פ זכור את יום השבת

The note suggests, tentatively, that the reference is to Torah Ohr, Yisro.

KEHOT'S NOTE

אולי הכוונה ללקמן ע"א, ב.

53 כלום יצה"ר יש ביניהם

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה שבת פט, רע"א.

54 כלום יצה"ר יש ביניהם

When Moshe went up to receive the Torah, the angels objected; he answered that the Torah's commandments do

not apply to them, asking, "Is there an evil inclination among you?"

Shabbat 89a:1 א"א: שבת פ"ט

עבודה זרה? שוב: מה כתיב בה? "זכור את יום השבת לקדשו" — כלום אתם עושים מלאכה, שאתם צריכין שבות? שוב: מה כתיב בה? "לא תשא" — משא ומתן יש ביניכם? שוב: מה כתיב בה? "כבד את אביך ואם אמה" — אב ואם יש לכם? שוב: מה כתיב בה? "לא תרצח", "לא תנאף", "לא תגנב". קנאה יש ביניכם? יצר הרע יש ביניכם? מיד הודו לו להקדוש ברוך הוא, שנאמר: "ה' אֱדִינוּ מִה אֲדִיר שִׁמְךָ וגו'", ואילו "תנה הודך על השמים" לא כתיב.

William Davidson, Vocalized Aramaic (CC-BY-NC)

55

ונהר יוצא מעדן להשקות את הגן

The river that waters the garden is the level of revelation that reaches the angels.

Genesis 2:10 בראשית כ':

ונהר יצא מעדן להשקות את הגן ומשם יפרד והיה לארבעה ראשים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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56

היושבת בגנים חברים

"You who dwell in the gardens, the companions listen to your voice; let me hear it." In the Song's closing verses the lover asks the beloved in the gardens to let him hear her voice, to which companions are listening. The maamar reads the "companions" as the angels, who receive from the revelation in the "gardens."

Song of Songs 8:13 שיר השירים ח':

היושבת בגנים חברים מקשיבים לקולי השמיעני:

Thou that dwellest in the gardens, The companions hearken for thy voice: 'Cause me to hear it.'

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KEHOT'S NOTE

שה"ש ח, יג.

57

עתידיים צדיקים

The Talmud teaches that in the future the angels will say "Holy" before the tzaddikim, as they now say it before G-d.

Bava Batra 75b בבא בתרא ע"ה

KEHOT'S NOTE

ב"ב עה, ב. לקמן לט, ב. מד, ד. צו, א. קו, ד. ראה לקו"ת בעלותך ל, ג. נצבים נ, ב ואילך. יו"כ סט, ב ואילך.

PARAGRAPH 10

58

מים רבים לא יוכלו לכבות את האהבה

The verse is now read in terms of a person's contemplation and love of G-d.

Song of Songs 8:7 שיר השירים ח':

מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה אס'ימן איש את פליהון ביתו באהבה בזו יכוזו לו:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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59

שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One": the verse of contemplation on G-d's unity.

Deuteronomy 6:4 דברים ו':

שמע ישראל ה' אֱלֹהֵינוּ ה' אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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60

ואהבת בכל לבבך

"And you shall love Havayah your G-d with all your heart... and with all your might": the love that results from the contemplation.

Deuteronomy 6:5 דברים ו':

ואהבת את ה' אֱלֹהֶיךָ בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 11

61

אם רץ לבך

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז בהקדמה. ספר יצירה פ"א — שוב למקום.

62

אם רץ לבך שוב לאחד

Sefer Yetzirah says, "If your heart runs, return to the place." The Alter Rebbe cites the phrase (in the form found in the Tikkunei Zohar) for the return that follows the soul's yearning.

Sefer Yetzirah 1:8 ספר יצירה א':

עשר ספירות בלימה בלום פ"ך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

63

דרמ"ח פקודין אינון רמ"ח אברי' דמלכא

The words here quote Tikkunei Zohar, Tikkun 30 • 74a:8; the passage is shown below.

Tikkunei Zohar, Tikkun 30 • 74a:8 תקו"ז תיקון

ועוד מצווה דא עמודא דאמצעיתא, דאיהו מצווה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצווה ועושה מתרניוהו, ובגין דא אתמר על תרניוהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תמא, דאיהו פטר כל רחם, פתיחו דרחם.

דאיהו רמ"ח פקודין, איהי מצות יהו"ה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז תי"ל.

64

מי לי בשמים

"Whom do I have in heaven?": the soul wants nothing but G-d Himself, not even Gan Eden.

Psalms 73:25: תהילים ע"ג: כ"ה

מי לי בשמים ועמד לא תפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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65

שלא ע"מ לקבל פרס

"Be like servants who serve their master not in order to receive a reward." The love for G-d's essence is of this kind.

Pirkei Avot 1:3: משנה אבות א':ג

אנטיגנוס איש סוכו קבל משמעון הצדיק. הוא היה אומר, אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס, אלא הוו כעבדים המשמשין את הרב שלא על מנת לקבל פרס, ויהי מורא שמים עליכם:

Antigonus a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like servants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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66

ונהרות לא ישטפה

"Nor can rivers drown it": read as the love being above the rivers.

Song of Songs 8:7: שיר השירים ח':ז

מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפה אם יתן איש את כל הון ביתו באהבה בזו יבזו לו:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be condemned.

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67

בעבר הנהר ישבו אבותיכם

There the Alter Rebbe explains that the souls of Israel are hewn from supernal thought, which wells up like a spring, while the "river that goes out of Eden" is the flow that comes from it; so "your fathers dwelt beyond the river" means their root is above the level of the river, the reading used here.

Joshua 2:24: יהושע ב':כ"ד

KEHOT'S NOTE

יהושע ב, כד. ראה לקו"ת בחקותי מה, א פי' בעבר הנהר.

68

בעבר הנהר ישבו אבותיכם

"Your fathers dwelt beyond the river": in his farewell address Yehoshua recalls that Avraham's ancestors lived beyond the Euphrates before G-d took Avraham from there. The maamar reads "beyond the river" as above the river of revelation, where the soul's love reaches.

Joshua 24:2: יהושע כ"ד:ב

ויאמר יהושע אל כל העם כה אמר ה' אלקי ישראל בעבר הנהר ישבו אבותיכם מעולם תרח אבי אברהם ואבי נחור ויעבדו אלקים אחרים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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PARAGRAPH 12

69

אם יתן איש את כל הון ביתו באהבה בזו יבזו לו

The second half of the verse, now to be explained. Plainly it says that a man who offered all his wealth for love would be scorned; the maamar reads "if" as "when," the "man" as G-d who gives the wealth of His house, and boz yavuzu as eager seizing (paragraphs 13-20).

Song of Songs 8:7: שיר השירים ח':ז

מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפה אם יתן איש את כל הון ביתו באהבה בזו יבזו לו:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be condemned.

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70

אם כסף תלווה

"If you lend money to My people": lending to the poor is an obligation, so "if" here means "when."

Exodus 22:24: שמות כ"ב:כ"ד

אם כסף תלווה את עמי את העני עמך לא תהיה לו כנשה לא תשימון עליו נפש:

If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest.

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KEHOT'S NOTE

שמות כב, כד.

71

ואם יהיה היובל

"And if the Jubilee shall be": the heads of the tribe of Menasheh speak to Moshe about the inheritance of Tzelofchad's daughters at the Jubilee, which will certainly come; so again "if" means "when."

Numbers 36:4: במדבר ל"ו:ד

ואם יהיה היובל לבני ישראל ונוספה נחלתן על נחלת המטה אשר תהינה להם ומנחלת מטה אביהם יגרע נחלתן:

And when the jubilee of the children of Israel shall be, then will their inheritance be added unto the inheritance of the

tribe whereunto they shall belong; so will their inheritance be taken away from the inheritance of the tribe of our fathers.'

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KEHOT'S NOTE

במדבר לו, ד.

PARAGRAPH 13

72 כאשר כסף תלוה את העני לא תהיה לו כנושה

"If you lend money to My people, to the poor among you, do not be to him as a creditor." Read with "if" meaning "when."

Exodus 22:24 כ"ב:כ"ד

אם־כסף תלוה את־עמי את־העני עִמָּה לֹא־תהיה לוֹ כְּנוֹשָׁה לֹא־תִשְׁמִימוֹ עָלָיו נֶשֶׁךְ:

If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest.

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73 כאשר יהיה היובל

"And if the Jubilee shall be": the Jubilee is certain, so "if" means "when."

Numbers 36:4 ד"ו:ד

וְאִם־יִהְיֶה הַיּוֹבֵל לְבְנֵי יִשְׂרָאֵל וְנוֹסְפָה נִחַלְתָּן עַל נַחֲלַת הַמִּטָּה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מִטָּה אֲבֹתֵינוּ יִגְרַע נַחֲלָתָן:

And when the jubilee of the children of Israel shall be, then will their inheritance be added unto the inheritance of the tribe whereunto they shall belong; so will their inheritance be taken away from the inheritance of the tribe of our fathers.'

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74 איש זה הקב"ה

The note points there for a further discussion of "man" as referring to G-d in this verse.

KEHOT'S NOTE

ילקוט פ' בא רמז קצא. וראה בסה"מ תרכ"ט ע' נא. ראה לקו"ת פ' ראה לא, ד שמציין לכאן.

75 איש זה הקב"ה

The Midrash (Yalkut Shimoni, Bo) interprets "man" (ish) as referring to the Holy One, blessed be He. The Alter Rebbe applies this to "If a man would give."

Yalkut Shimoni on Torah 191:3-4 ג"א:ג-ד על התורה קצ"א:ג-ד

... (ש') נִדְּדָה שְׁנַת הַמֶּלֶךְ, רַבִּי בְּרַכְיָה בָּשֶׁם רַבִּי אֲבִין, אִישׁ נָחוּם וְיָקָרוֹ לָהֶם אִישׁ, זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא, דְּכָתִיב בָּקָה (שמות טו, ג) "ה' אִישׁ מְלָחֶמָה". שֶׁה לְבֵית אֲבֹת אִמֶּר רַבִּי יוֹדֵן בָּשֶׁם רַבִּי סִימוֹן, לֹא לֹן אֶדָם בִּירוּשָׁלַיִם וּבְיָדוֹ עוֹן. כִּיצַד, בְּתֵמִיד שֶׁל בֶּקָר מְכַפֵּר עַל עֲבֻרוֹת שֶׁנַּעֲשׂוּ בְּלִילָה, וְתֵמִיד שֶׁל בֵּין הָעֲרֵבִים מְכַפֵּר עַל עֲבֻרוֹת שֶׁנַּעֲשׂוּ בַיּוֹם. מֵה טַעַם (ישעיה א, כא) "צֹדֵק יִלִּין בָּהּ", צֹדִיק יִלִּין בָּהּ. מִי פּוֹרֵעַ לָכֶם מִמֶּדִי בְּעֶשֶׂר אִמֶּר רַבִּי אֲבִין, בָּא עֲשׂוֹר שֶׁנִּכְרַת הָמָן ...

...מים רבים לא יוכלו לכבות את האהבה וגו'

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76 והיו הדברים האלה אשר אנכי

"And these words which I command you today shall be upon your heart." The "I" (Anochi) is read as G-d's own essence drawn into the Torah and mitzvos.

Deuteronomy 6:6 ו'6:6

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לְבָבְךָ:

And these words, which I command thee this day, shall be upon thy heart;

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77 אנכי מי שאנכי

At the opening of Torah Ohr, the Alter Rebbe explains that when G-d's light gathers within a person, there follows "these words which I, He who is truly I, command you," drawing down the revelation of G-dliness through Torah.

KEHOT'S NOTE

נסמן לעיל א, א.

PARAGRAPH 14

78 מצור לשון צוותא וחיבור

In Bechukosai the Alter Rebbe explains that the intent of a mitzvah is to draw G-d's light down through the vessel of the mitzvah and the Torah, "an expression of togetherness and connection," with different mitzvos and kinds of study drawing it in different ways.

KEHOT'S NOTE

ראה לקו"ת בחקותי מה, ג. חוקת נו, ד. ואתחנן ח, ג. ובהנסמן ב"ה וקבל היהודים תשי"א הערה 55 (סה"מ מלוטק ח"ג ע' עב).

79 באשרי כי אשרוני

Leah names Asher saying, "Happy am I, for the daughters have called me happy." The Alter Rebbe reads asher as delight.

Genesis 30:13 ג"ג:30

וְתֹאמַר לְאָה בְּאֶשְׁרֵי כִי אֲשֶׁרוֹנִי בְּנוֹת וְתִקְרָא אֶת־שְׁמוֹ אֲשֶׁר:

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג.

80 היום לעשותם ולמחר לקבל שכרם

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ואתחנן ז, יא. וברש"י שם.

81 היום לעשותם ולמחר לקבל שכרם

Rashi on the verse: today to do them, and tomorrow, in the World to Come, to receive their reward.

Rashi on Deuteronomy 7:11 י"א:7

הַיּוֹם לַעֲשׂוֹתָם. וְלִמְחָר, לְעוֹלָם הַבָּא, לְטַל שְׂכָרָם (עירובין כ"ב):

[WHICH I COMMANDED THEE] TO-DAY TO DO THEM — to do them to-day, but only in the time to come —

שבת קיד, א.

PARAGRAPH 17

92

חכים ולא בחכמה ידיעא

The words here quote Tikkunei Zohar, Patach Eliyahu · 17b:3-4; the passage is shown below.

תקוני זוהר י"ז ב:ג-ד'· 17b:3-4 Tikkunei Zohar, Patach Eliyahu · 17b:3-4; the passage is shown below.

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיאת. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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KEHOT'S NOTE

ת"ו בהקדמה (פתח אליהו).

93

חכים ולא בחכמה ידיעא

Patach Eliyahu: G-d is "wise, but not with a known wisdom."

תקוני זוהר י"ז ב:ג-ד'· 17b:3-4 Tikkunei Zohar 17b:3-4; the passage is shown below.

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיאת. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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94

ובתבונה יתכונן

"With wisdom a house is built, and with understanding it is established."

Proverbs 24:3:ג'· 24:3 משלי כ"ד

בְּחָכְמָה יִבְנֶה בַּיִת וּבְתוּבָנָה יִתְכַּוֵּן:

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

95

ולתבונתו אין חקר

"His understanding is unsearchable."

Isaiah 40:28:ח"כ· 40:28 ישעיהו מ'

הָלוֹא יָדַעְתָּ אִם־לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם הִ' בּוֹרָא קְצוֹת הָאָרֶץ לֹא יֵיָצֵף וְלֹא יֵיָנַע אֵין חֶקֶר לְתַבּוּנָתוֹ:

Hast thou not known? hast thou not heard That the everlasting G-d, the L-RD, The Creator of the ends of the earth, Fainteth not, neither is weary? His discernment is past searching out.

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KEHOT'S NOTE

ראה ישעי' מ, כח.

96

ובדעת חדרים ימלאון

"And with knowledge the rooms are filled with all precious and pleasant wealth." The "wealth" is the supernal delight in the Torah.

Proverbs 24:4:ד'· 24:4 משלי כ"ד

וּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל־הוֹן יִקָּר וְנִעִים:

And by knowledge are the chambers filled With all precious and pleasant riches.

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KEHOT'S NOTE

ע"פ משלי כד, ד. וראה בד"ה מים רבים תשי"ז.

97

אני תורתך שעשעתי

"I delight in Your Torah" (shiashati): the psalmist contrasts himself with the arrogant, whose heart is gross like fat. The word for delight points to the supernal delight hidden in the Torah.

Psalms 119:70:ע"ט· 119:70 תהילים קי"ט

טָפַשׁ כַּחֲלָב לִבִּי אֲנִי תוֹרַתְךָ שְׁעִשְׁעֵתִי:

Their heart is gross like fat; But I delight in Thy law.

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KEHOT'S NOTE

תהלים קיט, ע.

PARAGRAPH 18

98

והאדם ידע

"And Adam knew Chavah his wife": daas as union and connection.

Genesis 4:1:א'· 4:1 בראשית ד'

וַהֲאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־ה'

And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have agotten a man with the help of the L-RD.'

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KEHOT'S NOTE

בראשית ד, א.

99

דאורייתא מחכמה נפקת

The Zohar teaches that the Torah comes forth from supernal Chochmah.

Zohar II, 121a:א קכ"א, 121a

KEHOT'S NOTE

זח"ב קכ"א, א. וראה שם פה, א.

100

דאורייתא מחכמה נפקת

A parallel Zohar passage on the Torah coming forth from Chochmah.

ספר זוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט· 21:378-22:389 Zohar, Yitro 21:378-22:389

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the

Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

The Zohar; London, Soncino Press, 1933 (Public Domain)

101 מ"ש בספר הבהיר

Likkutei Torah quotes the same saying of the Bahir, with a variant reading: David connected the Torah above "in the spring of Chochmah."

KEHOT'S NOTE

סי' קצו. ראה גם לקו"ת שלח נא, א. ושם: נ"א במעין החכמה. וכ"ה באוה"ת שבועות ע' קצא. נ"ך כרך ב' ע' תתקיד.

PARAGRAPH 19

102 עתיד הקב"ה להנחיל . . ש"י עולמות

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

סוף עוקצין.

103 עתיד הקב"ה להנחיל לכל צדיק ש"י עולמות

The last Mishnah of the Talmud: in the future the Holy One, blessed be He, will give each tzaddik 310 worlds as an inheritance.

Mishnah Oktzin 3:12 כ"ג: משנה עוקצין ג'

אמר רבי יהושע בן לוי, עתיד הקדוש ברוך הוא להנחיל לכל צדיק וצדיק שלש מאות ועשרה עולמות, שנאמר (משלי ח), להנחיל אהבי יש ואצדתיהם אמלא. אמר רבי שמעון בן הלפתא, לא מצא הקדוש ברוך הוא כלי מחזיק ברכה לישראל אלא השלום, שנאמר (תהלים כט), ה' עו לעמו יתן ה' יברך את עמו בשלום:

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasures)" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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104 אם יתן איש

"If a man would give": ish read as aleph plus yesh.

Song of Songs 8:7 ח': שיר השירים

מים רבים לא יוכלו לכבות את־האהבה ונהרות לא ישטפוהּ אם־יתן איש את־כל־הון ביתו בא־הבה בוז יבוזו לו:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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KEHOT'S NOTE

שה"ש ח, ז.

וכמ"ש אאלפך חכמה אאלפך בינה

Elihu to Job: "Be silent, and I will teach you wisdom" (a'alefcha chochmah). The verb a'alefcha shares its letters with aleph, which the maamar reads as the Master (Aluf) of the world.

איוב ל"ג:ל"ג Job 33:33

אם־אין אתה שמע־לי החרש ואאלֶפֶךָ חֲכָמָה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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שבת ק"ד Shabbat 104a

KEHOT'S NOTE

איוב לג, לג. שבת קד, א.

106 קנה חכמה קנה בינה

"Acquire wisdom, acquire understanding."

משלי ד:5 Proverbs 4:5

קנה חֲכָמָה קנה בִּינָה אֶל־תִּשְׁכַּח וְאֶל־תֵּט מֵאִמְרֵי־פִי:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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KEHOT'S NOTE

משלי ד, ה.

PARAGRAPH 20

107 בוז יבוזו לו

Plainly the end of the verse says that a man who offered all his wealth for love "would utterly be scorned" (boz yavuzu lo, from buz, scorn). The maamar reads the words from bizah, plunder: when G-d gives the wealth of His house, it will be eagerly seized, like spoil.

Song of Songs 8:7 ח': שיר השירים

מים רבים לא יוכלו לכבות את־האהבה ונהרות לא ישטפוהּ אם־יתן איש את־כל־הון ביתו בא־הבה בוז יבוזו לו:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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108 לי ביזה ושלל

The note records that this interpretation of "boz yavuzu" as plunder is cited in Yahel Or, the Tzemach Tzedek's commentary on Psalms.

KEHOT'S NOTE

מובא ביהל אור ע' ע.

PARAGRAPH 21

109 ואוצרו הטוב

"Havayah will open for you His good treasure, the heavens": Moshe's blessing of rain for those who keep the

mitzvos. The maamar takes "His good treasure" as the treasure of the most hidden of all hidden levels.

Deuteronomy 28:12 כ"ה: ייב"ח

יפתח ה' לך את־אוצרו הטוב את־השמים לתת מטר־אֶרֶץ בְּעֵתוֹ וּלְבָרֵךְ
את כל־מַעֲשֵׂה יָדְךָ וְהָלִוִית גִּוִּים רַבִּים וְאַתָּה לֹא תִלְוֶה:

The L-RD will open unto thee His good treasure the heaven to give the rain of thy land in its season, and to bless all the work of thy hand; and thou shalt lend unto many nations, but thou shalt not borrow.

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110

עין לא ראתה

"No eye has seen, O G-d, besides You": the prophet says that no eye but G-d's has seen what He will do for those who wait for Him, and the Sages read it as the hidden reward of the future (Berachos 34b). Here it describes His "good treasure," the most hidden of all hidden.

ישעיהו ס"ד:3

וּמַעֲוֹלָם לֹא־שָׁמְעוּ עֵין לֹא־רָאָתָה אֱלֹקִים וּלְתֹרֶךְ יַעֲשֶׂה
לְמַחְכֵּה־לוֹ:

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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KEHOT'S NOTE

ישע"י סד, ג.

111

מי לי בשמים

"Whom do I have in heaven?": the love aroused in the Shema.

Psalms 73:25 כ"ה:ג

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חִפְצָתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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112

ומים רבים לא יוכלו לכבות את האהבה

The unquenchable love that is satisfied only by the treasure of Torah and mitzvos.

Song of Songs 8:7 ח:י

מִים רַבִּים לֹא יִכְלֹו לִכְבוֹת אֶת־הָאֱהָבָה וְנִהְרֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן
אִשׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֶהְבָּהּ בּוֹז וּבּוֹז לּוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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PARAGRAPH 22

113

יראת ה' היא אוצרו

"The fear of Havayah is His treasure": in Isaiah's vision of Zion's restoration. The Sages read "His" as G-d's: the Holy

One, blessed be He, has nothing in His treasury but a treasure of the fear of Heaven (Berachos 33b).

ישעיהו ל"ג:6

וְהָיָה אֲמוֹנַת עֲתִיד חֶסֶן יְשׁוּעַת חֻכְמַת וְדַעַת יִרְאֵת ה' הִיא אוֹצְרוֹ:

And the stability of thy times shall be a hoard of salvation—wisdom and knowledge, And the fear of the L-RD which is His treasure.

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KEHOT'S NOTE

ישע"י לג, ו.

114

בשמחה ובטוב לבב

"With joy and with gladness of heart, from the abundance of everything": in the Tochachah the curses come because Israel did not serve G-d with joy amid plenty. Here it is the joy a person should feel in Torah and mitzvos, more than from the abundance of everything.

Deuteronomy 28:47 מ"ז:ח

תַּחַת אֲשֶׁר לֹא־עַבַדְתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרַב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

115

ותרד העינה ותמלא כדה ותעל

"She went down to the spring, filled her pitcher, and came up": descent leading to ascent.

Genesis 24:16 ט"ז:ד

וְהַנַּעֲרָ טַבַּת מֵרָאָה מְאֹד בְּתוּלָה וְאִישׁ לֹא יָדָעָה וְתִרְדַּד הָעֵינָה וְתִמְלֵא כֶּדָה וְתַעֲלֶה:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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116

הנה אנכי נצב על עין המים

"Behold, I stand by the spring of water": G-d's "I" at the spring.

Genesis 24:43 מ"ג:ד

הִנֵּה אֲנֹכִי נֹצֵב עַל־עֵין הַמַּיִם וְהִנֵּה הָעַלְמָה הַיְצֵאתָ לְשֹׂאב וְאִמְרָתִי אֵלֶיהָ הִשְׁקִינִי־נָא מִעֵט־מַיִם מִכֶּדֶךָ:

behold, I stand by the fountain of water; and let it come to pass, that the maiden that cometh forth to draw, to whom I shall say: Give me, I pray thee, a little water from thy pitcher to drink;

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117

המשלח מעינים בנחלים

"He sends forth springs into the streams": the spring is the source of the rivers.

Psalms 104:10 י"ד:י

הַמְשַׁלֵּחַ מִעֵינִים בְּנַחְלִים בֵּין הָרִים יְהִלְכוּן:

Who sendest forth springs into the valleys; They run between the mountains;

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PARAGRAPH 23

118

שיננא חטוף ואכול

Shmuel told Rav Yehudah, “Sharp one, snatch and eat, snatch and drink,” for the world we leave is like a wedding feast that passes: seize the opportunity. The maamar’s text has “snatch and bless.”

Eruvin 54a:4-5 ה'א:ד' ה'ה' 54a:4-5

אמר לקה שמואל לרב יהודה: שיננא, חטוף ואכול חטוף ואישתי, דעלמא דאלינן מיניה כהלולא דמי. אמר לקה רב לרב המנונא: בני אם לש לך — היטב לך, שאין בשאול תענוג, ואין למנות התמהמה. ואם תאמר אניח לבני — חוק בשאול מי יגיד לך: בני האדם דומים לעשבי השדה הללו נוצצין והללו נובלין.

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Genesis 24:2 כ"ד:ב' ראשית כ"ד:ב'

ויאמר אברהם אל-עבדו וזן ביתו המשל ככל-אשר-לו שים-נא ידך תחת ירכי:

And Abraham said unto his servant, the elder of his house, that ruled over all that he had: ‘Put, I pray thee, thy hand under my thigh.

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KEHOT’S NOTE

עירובין נד, א. ראה אור התורה בראשית כד, ב.

119

לכו לחמו בלחמי

Wisdom calls, “Come, eat of my bread”: the eager partaking of Torah.

Proverbs 9:5 ה'ה' 9:5 משלי ט'

לכו לחמו בלחמי ושתו ביינן מסכתי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT’S NOTE

משלי ט, ה.

120

פי פערתי ואשאפה

“I opened my mouth wide and panted, for I longed for Your commandments”: eager longing for the mitzvos.

Psalms 119:131 קל"א:ט' 119:131 תהילים קל"א:ט'

פִּי־פִּעְרָתִי וְאֶשְׁאֲפָה כִּי לְמִצְוֹתֶיךָ יֹאבֶתִי:

I opened wide my mouth, and panted; For I longed for Thy commandments.

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KEHOT’S NOTE

תהלים קיט, קלא.

121

עמא פוזיא

A heretic called Israel “an impetuous people” who put their mouth before their ears, saying “we will do” before

...מים רבים לא יוכלו לכבות את האהבה וגו'

“we will hear.” Here it illustrates eager seizing of the Torah.

Shabbat 88a:9 ט"ז:א שבת פ"ח ט"ז:א

ההוא מינא דחזייה לרבא דקא מעיין בשמעטא, ויתבה אצבעתא ידיה תותי פרעא וקא מיין בה, וקא מבצעו אצבעתיה דמא. אמר לקה: עמא פוזיא, דקדמיתו פומיכו לאודניכו, אכתי בפחזותיכו קיימיתו. ברישא איבעא לכו למשמע, אי מציתו — קבליתו, ואי לא — לא קבליתו. אמר לקה: אנו

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KEHOT’S NOTE

שבת פח, א.

122

כמ"ש בוורה

KeHOT's marei makom for these words (its note is below).

KEHOT’S NOTE

ח"ג רנו, א: "מאי בוו יוצא תניינא ויומא שתיתאה ויומא שביעאה דסוכות בהן הוון מנסכים מים ויין". ע"כ.

123

כמארז"ל נאמר בשני ונסכיהם כו'

In the offerings of the second day of Sukkos the Torah writes “and their libations” (niskeihem) with an extra mem, one of the letters that spell mayim (water).

Numbers 29:19 ט"ט:י"ט 29:19 במדבר ט"ט:י"ט

Taanit 2b:13-15 י"ג:ט"ו 2b:13-15 תענית ב' י"ג:ט"ו

נאמר בשני "ונסכיהם", ונאמר בששי "ונסכיה", ונאמר בשביעי "קמששפטם", הרי מים יו"ד מים, הרי כאן מים — מכאן רמז לניסוק המים מן התורה. ומאי שנא בשני דנקט, דכי רמיזי להו בקרא — בשני הוא דרמיזי, הלכך בשני מדקרינן.

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KEHOT’S NOTE

במדבר כט, יט. תענית ב, ב.

PARAGRAPH 24

124

ושאבתם מים בששון

“And you shall draw water with joy from the springs of salvation”: the verse associated with the water drawing of Sukkos.

Isaiah 12:3 ג':"ב' 12:3 ישעיהו ג':"ב'

וּשְׁאֲבֹתֶם־מִים בְּשִׂשׁוֹן מִמַּעַיְנֵי הַיְּשׁוּעָה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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KEHOT’S NOTE

ישע"י יב, ג.

125

ועמך לא חפצתי

“Besides You I desire nothing on earth”: the intense love of teshuvah.

Psalms 73:25 ה"כ:ג' 73:25 תהילים ה"כ:ג'

מִי־לִי בַשָּׁמַיִם וְעַמְּךָ לֹא־חִפְצָתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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126

והנה רבקה יוצאת

"And behold, Rivkah came out": the ascent that precedes the drawing down.

בראשית כ"ד:ט"ו: Genesis 24:15

וַיְהִי־הוּא טָרַם כִּלָּה לְדַבֵּר וְהָנָה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדָה לְבִתּוֹאֵל בֶּן־מִלְכָּה אִשֶּׁת נָחוֹר אָחִי אַבְרָהָם וְכָדָה עַל־שִׁכְמָהּ:

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

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PARAGRAPH 25

127

ותרד העינה ותמלא כדה

The drawing down that follows the ascent.

בראשית כ"ד:ט"ז: Genesis 24:16

וְהַנָּעַר טַבַּת מִרְאָה מְאֹד בְּתוֹלָה וְאִישׁ לֹא יָדָעָה וְתִרְדַּד הָעֵינָה וְתִמְלֵא כֶּדָה וְתַעַל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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PARAGRAPH 26

128

נשאו נהרות קולם

"The rivers have lifted up, O Havayah, the rivers have lifted up their voice; the rivers lift up their dochyam": plainly, their pounding waves, in a psalm of G-d's might over the raging waters. The maamar reads the rivers as Binah and their voice as the soul's ascent, and gives dochyam several meanings (paragraphs 27-28).

תהילים צ"ג:ג: Psalms 93:3

נִשְׂאוּ נְהָרוֹת הֵי נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכִלָּם:

The floods have lifted up, O L-RD, The floods have lifted up their voice; The floods lift up their roaring.

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KEHOT'S NOTE

תהלים צג, ג. וראה יהל אור ע"פ זה ע' שמ.

129

ופי' בווהר פ' וארא (דף כ"ג ע"א)

The Zohar on Va'eira identifies these rivers with the river that goes out of Eden.

ספר הזהר, וארא א':ט"ז-ב':כ"ו: Zohar, Vaera 1:16-2:26

130

ונהר יוצא מעדן

The river that goes out of Eden, identified by the Zohar with the rivers of the Psalm.

בראשית כ':י: Genesis 2:10

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רִאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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PARAGRAPH 27

131

אם ישים אליו לבו

Plainly Elihu says that if G-d set His heart upon man and gathered back to Himself man's spirit and breath, all flesh would perish. The maamar reads it the other way: when a person sets his heart toward G-d, G-d's spirit and breath are gathered to him, the response from above to his ascent.

איוב ל"ד:י"ד: Job 34:14

אִם־יָשִׁים אֱלֹהֵי לְבוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֵאָסֶף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

132

וכדפי' בווהר פ' חוקת (דף קפ"א ע"א)

The Zohar on Chukas, cited by the text for the explanation of this reward.

ספר הזהר, חקת ג':ט"ז-ד':כ"ה: Zohar, Chukat 3:16-4:25

133

מר דרור

"Pure myrrh" (mar deror), one of the spices of the anointing oil.

שמות ל"ב:23: Exodus 30:23

וְאַתָּה קַח־לָךְ בְּשָׂמִים רֹאשׁ מִרְדְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמֹן־בֶּשֶׂם מִחֲצִיתוֹ חֲמִשִּׁים וּמֵאוֹתֵיהֶם וְקִנְה־בֶשֶׂם חֲמִשִּׁים וּמֵאוֹתֵיהֶם:

"Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty,

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KEHOT'S NOTE

שמות ל, כג.

134

ומתרגמינן מירא דכיא

Onkelos renders mar deror as mira dachya, showing that dachya means pure and clear.

תרגום אונקלוס על שמות ל"ב:23: Onkelos Exodus 30:23

וְאַתָּה סָב לָךְ בּוֹסְמִין רִישָׁא מִירָא דְכִיָּא מִתְקַל חֲמֵשׁ מֵאָה וְקִנְמֹן בֶּשֶׂם פְּלִגְוִתִּיָּה מִתְקַל מֵאֵתָן וְחֲמִשִּׁין וְקִנְה בּוֹסְמָא מִתְקַל מֵאֵתָן וְחֲמִשִּׁין:

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135

על איל קמצא דכן

The testimony that the ayil kamtza locust is pure (dachan), showing that dach means ritual purity.

פסחים ט"ז א:3: Pesachim 16a:3

וְסִבֵּר רַבִּי אֱלֵעָזָר: מִשְׁקִין אֵת לְהוֹ טוֹמְאָה בְּעוֹלָם? וְהַתְנִיָּא, רַבִּי אֱלֵעָזָר אוֹמֵר: אֵין טוֹמְאָה לְמִשְׁקִין כָּל עֵינָק. תַּדַּע, שְׁהָרִי הָעִיד (יוֹסֵף) בֶּן יוֹעָזָר אִישׁ צְרִידָה עַל אֵיל קִמְצָא דְכִן, וְעַל מִשְׁקִין בֵּית מִטְבְּחָא דְכִן!

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KEHOT'S NOTE

פסחים טז, א.

136

השולח מים בנחלים

The spring is the source of the streams, as the reward flows from above Binah.

Psalms 104:10: "תהילים ק"ד:
KEHOT'S NOTE

תהלים קד, י.

PARAGRAPH 28

137

ותמלא כדה

Rivkah filling her pitcher, read here as the pitcher drawn from the sea of Chochmah.

Genesis 24:16: "בראשית כ"ד:ט"ז

והנער טבת מראה מאד בתולה ואיש לא ידעה ותהרד העינה ותמלא כדה ותצל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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138

ואת דכא ושפל רוח

"I dwell on high and in holiness, and with the crushed and lowly of spirit."

Isaiah 57:15: "ישעיהו נ"ז:ט"ו

כי כה אמר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת ידכא ושפל רוח להחיות רוח שפלים ולהחיות לב נדכאים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT'S NOTE

ישעיי נז, טו.

139

וכמ"ש במ"א ע"פ ונשב בגיא

The text refers to an explanation elsewhere on "And we dwelt in the valley"; the note locates it in Or HaTorah on Va'eschanan.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' קמד.

140

אי זה בית

KeHOT's note points to Isaiah 66:1 for these words.

Isaiah 66:1: "ישעיהו ס"ו:א

כה אמר ה' השמים כסאי והארץ הדם רגלי איזה בית אשר תבנו לי ואיזה מקום מנוחתי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישעיי סו, א.

141

אי זה בית אשר תבנו לי

"What house could you build for Me?... But to this one I will look: to the poor and broken of spirit."

Isaiah 66:1-2: "ישעיהו ס"ו:א-ב

כה אמר ה' השמים כסאי והארץ הדם רגלי איזה בית אשר תבנו לי ואיזה מקום מנוחתי: ואת כל אלה ידי עשתה ויהיו כל אלה נאם-ה' ואליה אביט אל עני ונכה רוח וחרד על ידכרי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place? For all these things hath My hand made, and so all these things came to be, saith the L-RD; but on this man will I look, even on him that is poor and of a contrite spirit, and trembleth at My word.

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PARAGRAPH 29

142

מקולות מים רבים

"More than the voices of many waters, the mighty breakers of the sea, mighty on high is Havayah": the psalmist says G-d's might surpasses the roar of the sea. The maamar reads it as the greatness of the reward, above the higher "voices."

Psalms 93:4: "תהילים צ"ג:ד

מקלות מים רבים אדירים משבריים אדיר במרום ה'

Above the voices of many waters, The mighty breakers of the sea, The L-RD on high is mighty.

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KEHOT'S NOTE

תהלים צג, ד.

143

ועמ"ש ע"פ וכל העם רואים את הקולות

In that maamar the Alter Rebbe explains that "voices" are drawings-down of the Infinite Light from concealment into revelation, as a voice carries breath from the heart out through the mouth; the Torah was given with five voices, which are five times "water," flows of kindness descending into the mitzvos, while the "torches" are the fiery yearning upward.

KEHOT'S NOTE

לקמן עג, ג ואילך.

144

וכל העם רואים את הקולות

"And all the people saw the voices" at Mount Sinai.

Exodus 20:15: "שמות כ':ט"ו

וכל העם ראים את הקולות ואת הלפידים ואת קול השפך ואת ההר עשן וירא העם וינעו ויעמדו מרחק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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145

עדותיך נאמנו מאד

"Your testimonies are very faithful; holiness befits Your house."

Tehillim צ"ג:ה' Psalms 93:5

עדתיך נאמנו מאד לביתך נאנה־קדש ה' לארץ ימים:

Thy testimonies are very sure, Holiness becometh Thy house, O L-RD, for evermore.

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KEHOT'S NOTE

תהלים צג, ג.

146

בחכמה יבנה בית

"With wisdom a house is built": the Torah's letters built from Chochmah.

Mishlei כ"ד:ג' Proverbs 24:3

בְּחִכְמָה יִבְנֶה בַּיִת וּבְתוּבוֹנָה יִתְכַּוֵּן:

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

PARAGRAPH 30

147

ובדעת חדרים ימלאו

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם כד, ד.

148

ובדעת חדרים ימלאו כל הון יקר

"And with knowledge the rooms are filled with all precious wealth."

Mishlei כ"ד:ד' Proverbs 24:4

וּבְדַעַת חֲדָרִים יִמָּלֵאוּ כָּל־הוֹן יָקָר וְנָעִים:

And by knowledge are the chambers filled With all precious and pleasant riches.

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149

לבייתך נאנה קדש

"Holiness befits Your house, Havayah, for length of days": the close of Psalm 93, on the holiness of G-d's house forever.

Tehillim צ"ג:ה' Psalms 93:5

עדתיך נאמנו מאד לביתך נאנה־קדש ה' לארץ ימים:

Thy testimonies are very sure, Holiness becometh Thy house, O L-RD, for evermore.

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150

כמארוז"ל על אלף השביעי יום שכולו ארוך

The reward of mitzvot is in "the world that is entirely long."

Kiddushin 39b:8' ח"ב ל"ט ידושוין

הרי שאמר לו אביו: עלה לביתה והבא לי גוזלות, ועלה לביתה ושלח את האם ונטל את הבנים ובחזירתו נפל ומת - היכן טובת ימיו של זה,

והיכן אריכות ימיו של זה? אלא: "למען ייטב לך" - לעולם שכולו טוב, "ולמען יאריך ימיה" - לעולם שכולו ארוך.

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KEHOT'S NOTE

ראה קידושין לט, ב. סוף מס' תמיד. וראה ג"כ אוה"ת תצא ע' תתקנז.

PARAGRAPH 31

151

ארך אפים

"Gracious and merciful is Havayah, long-suffering (erech apayim) and great in kindness": the psalmist's praise of G-d's patience. Erech, long, is read as Arich Anpin.

Tehillim קמ"ח:ח' Psalms 145:8

תנון ורחום ה' ארך אפים וגדל־חסד:

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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KEHOT'S NOTE

תהלים קמה, ח.

152

ע"פ ועתה יגדל

The text refers to the Alter Rebbe's maamar on "And now, let the power be great" in Likkutei Torah, Shelach, which discusses erech apayim.

KEHOT'S NOTE

לקו"ת שלח לט, ב.

153

ועתה יגדל נא כו' כאשר דברת לאמר ה' ארך אפים

Moshe's prayer after the spies: "And now, please, let the power of my L-rd be great, as You have spoken, saying: Havayah is long-suffering."

במדבר י"ז:י"ז-י"ח Numbers 14:17-18

וְעַתָּה יִגְדֹּל־נָא כָח אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר: ה' אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד נִשָּׂא עֹז וְנִפְשָׁא וְנָקָה לֹא יִנָּקֶה פֶקֶד עֹז אֲבוֹת עַל־בָּנִים עַל־שְׂלֵשִׁים וְעַל־רַבָּעִים:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying: The L-RD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

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154

כסא דמלכא משיחא

Abaye says that David's cup in the World to Come holds 221 lugin, derived from "my cup overflows" (Psalms 23:5), since revayah (overflowing) equals 221. The maamar links the number to erech, long (aleph-reish-kaf, 221).

יומא ע"ו א:ט"ז Yoma 76a:9

תנא, איסי בן יהודה אומר: מן שירד להם לישראל הנה מתגבר ועולה עד שרואין אותו כל מלכי מזרח ומערב, שנאמר: "תערוף לפני שלחן נגד צוררי [וגו' כוסי רוקה]", אמר אביי: שמע מינה כסא דדוד לעלמא

דַּאֲתִי, מֵאֲתֵן וְעֲשֵׂרִין וְחַד לִוְגָא מִחֲזִיק, שְׁנֶאֱמַר: "כּוֹסֵי רִוְיָה", רִוְיָה
בְּגִימְטְרִיא הֶכִי הוּי.

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KEHOT'S NOTE

יומא עו, א. נתבאר בארוכה בד"ה ואת גביעי גביע הכסף לאדה"א נדפס
במאמרי אדה"א בראשית ע' רעט, ובאוה"ת בראשית כרך ב שמ, ב ואילך.



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok